



HATIM'S TALES

Kashmiri Stories
and Songs

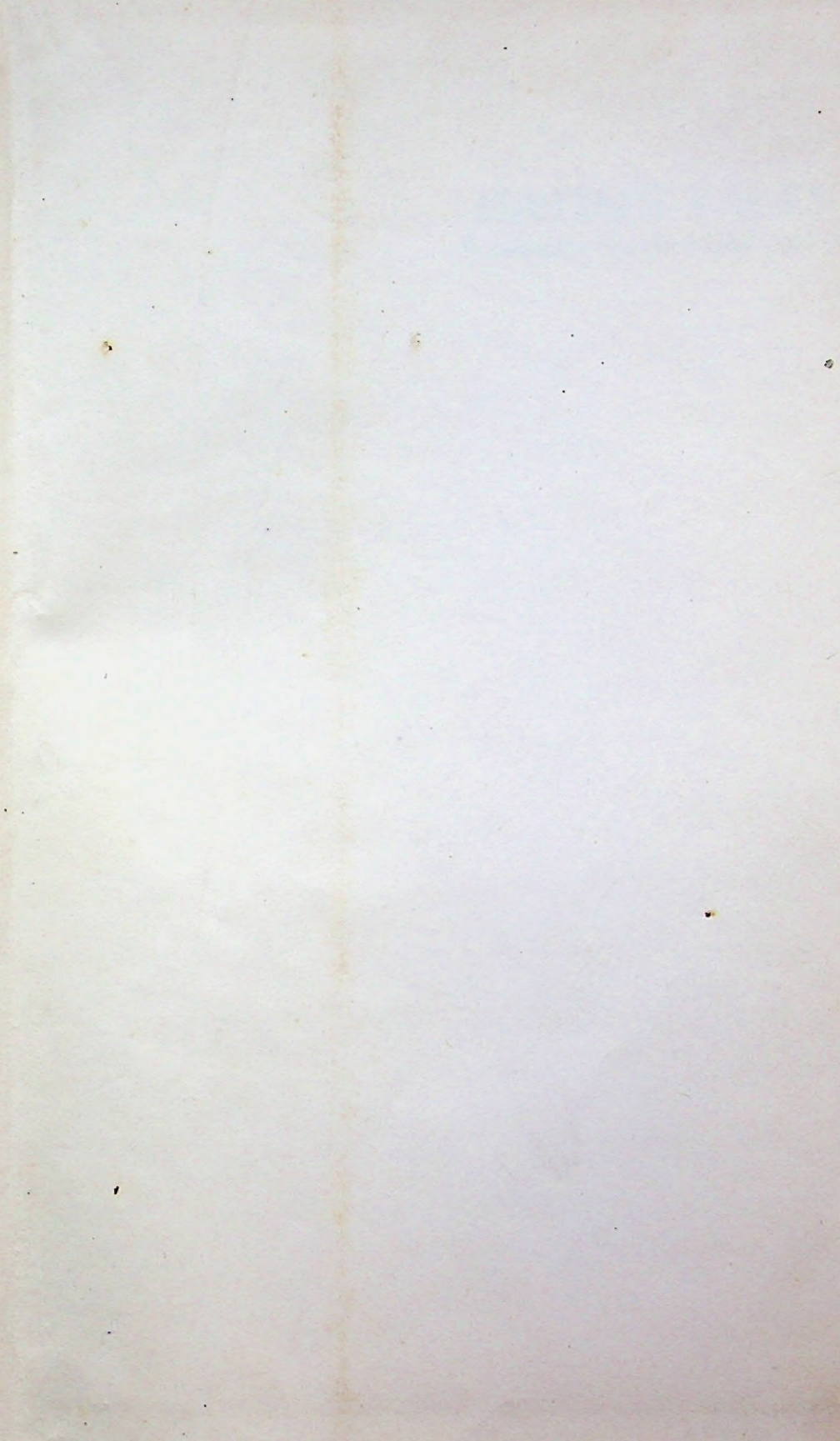
Sir Aurel Stein

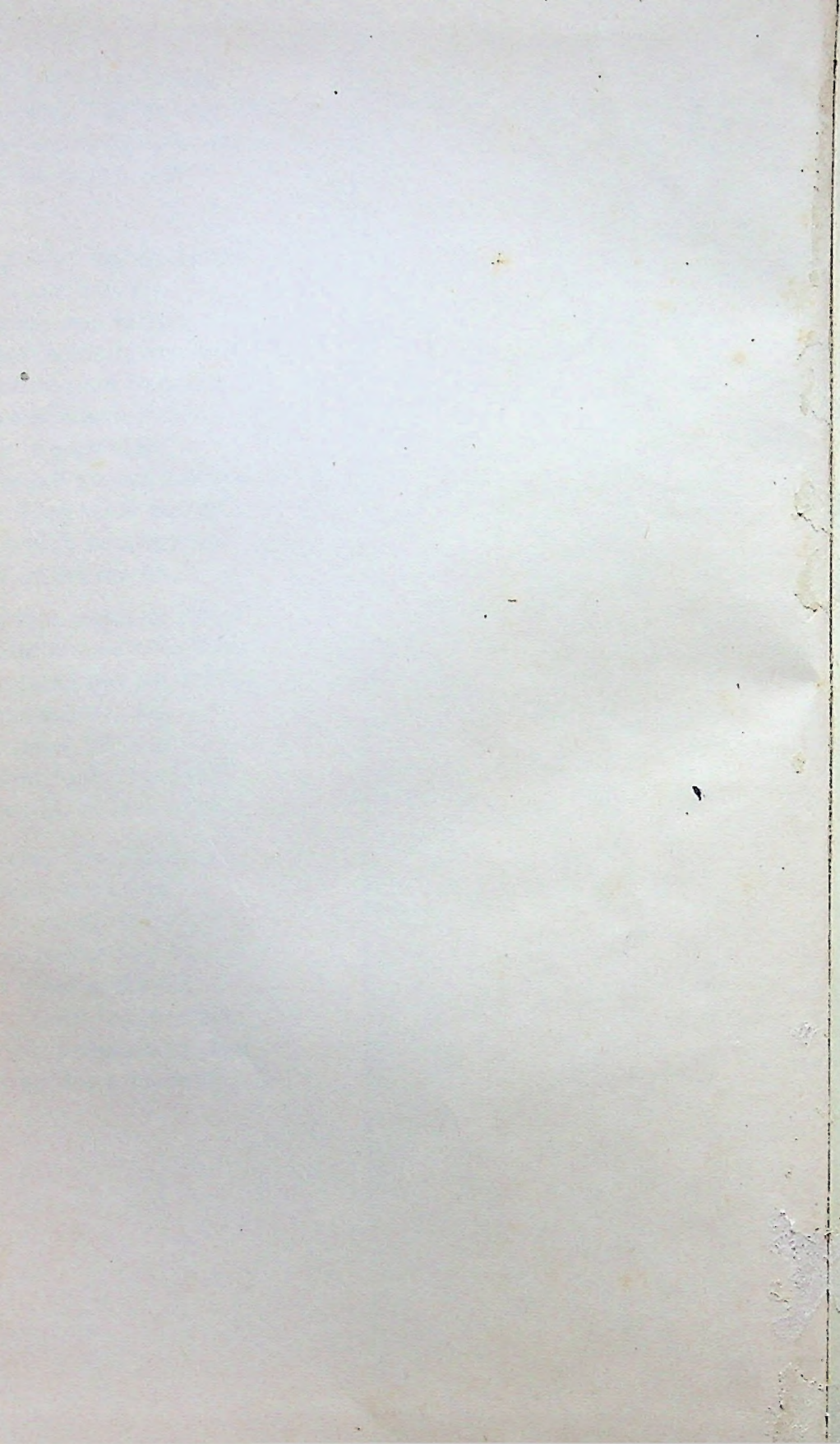
KASHMIR, like any other Indian cultural region of India, has its rich tradition of folklore. Hatim's Tales are a class by themselves in this rich heritage.

A spell-binding story-teller, Hatim was a legend in his lifetime. He recited, intoned, sang and talked to his fond listeners in the towns and villages of the picturesque Kashmir valley. His tales were drawn from history, mythology, traditional narratives, and original stories devised by Hatim himself. They were part of the oral tradition which survived in memory and word of the mouth.

Sir Airel Stein took pains to listen to the legendary Hatim and take down notes. When elaborated and translated for a book, it became a unique collection of folk tales, ballads, folk songs taken straight from the mouth of a hereditary storyteller and reciter.

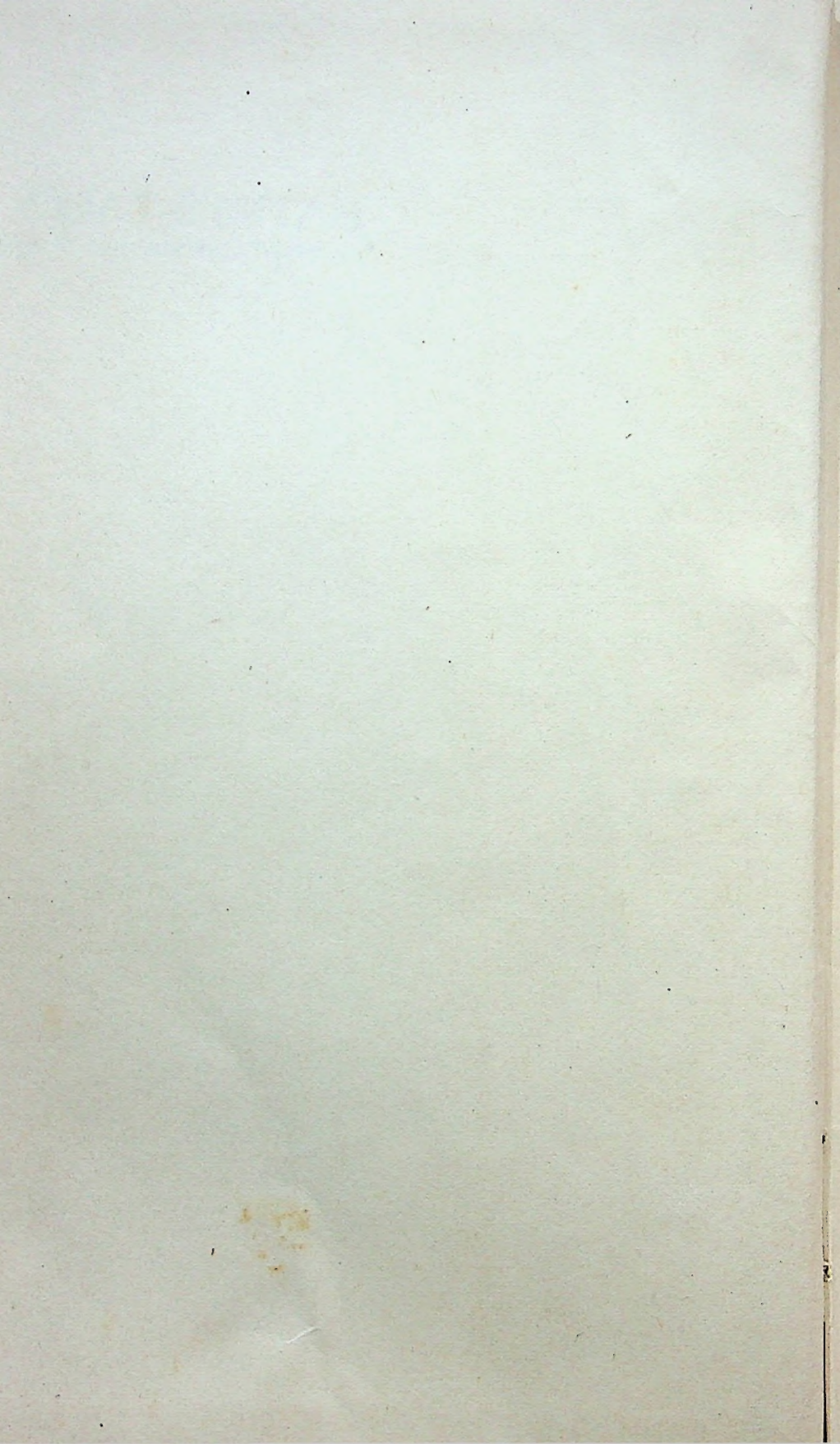
The book contains the original in Kashmiri, translation in English, linguistic analysis, vocabulary, and index. The modern reader will find in the collection the most authentic account of the Kashmiri folklore ever recorded. It is sheer pleasure to read them and enjoy their down-to-earth wit and wisdom.





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Kashmiri Stories and Songs



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Raipur, Bantalab
Jammu.

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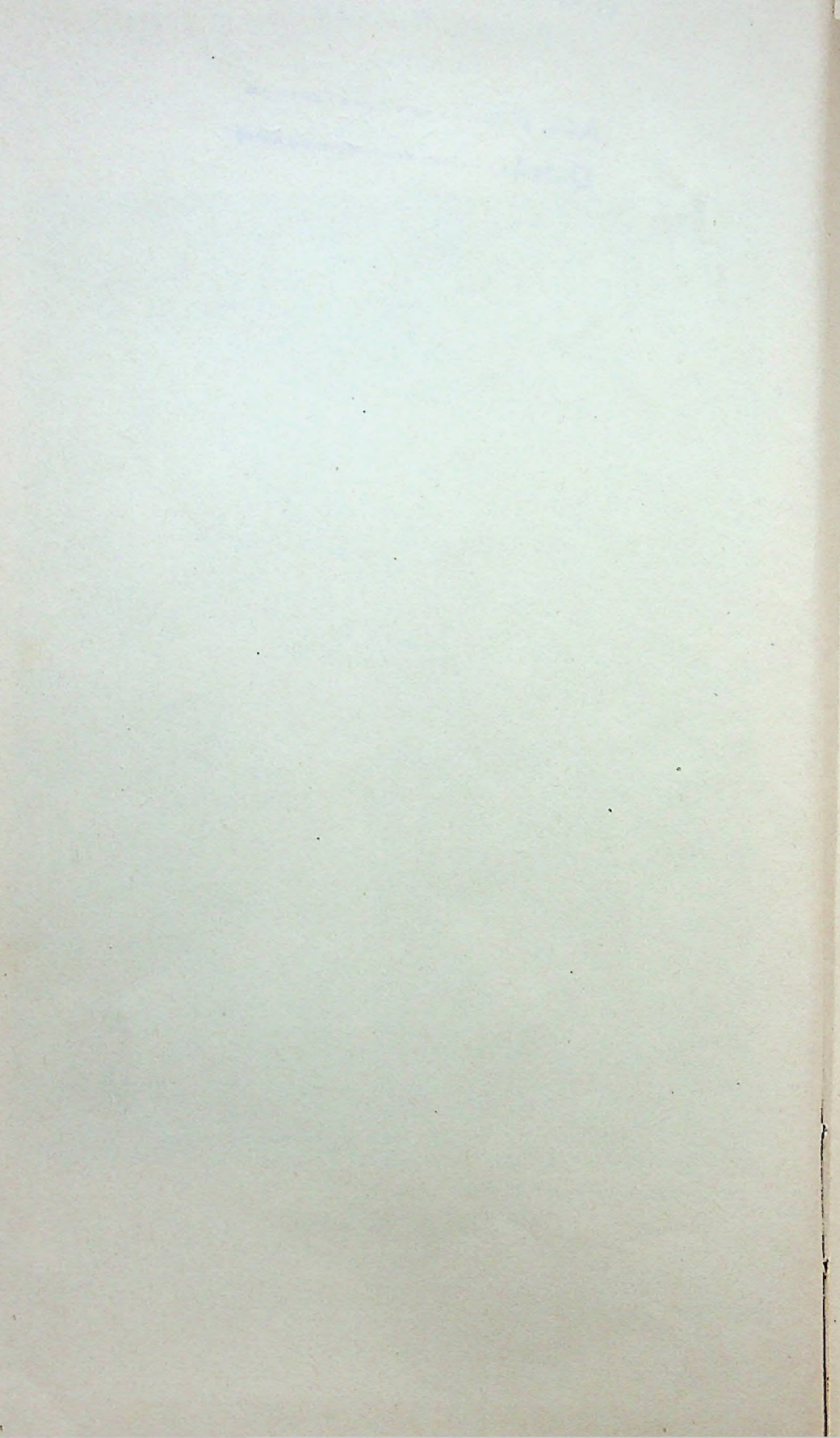
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From a photograph by Sir Aurel Stein.

HĀTIM TILAWŌN.



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Aurel Stein



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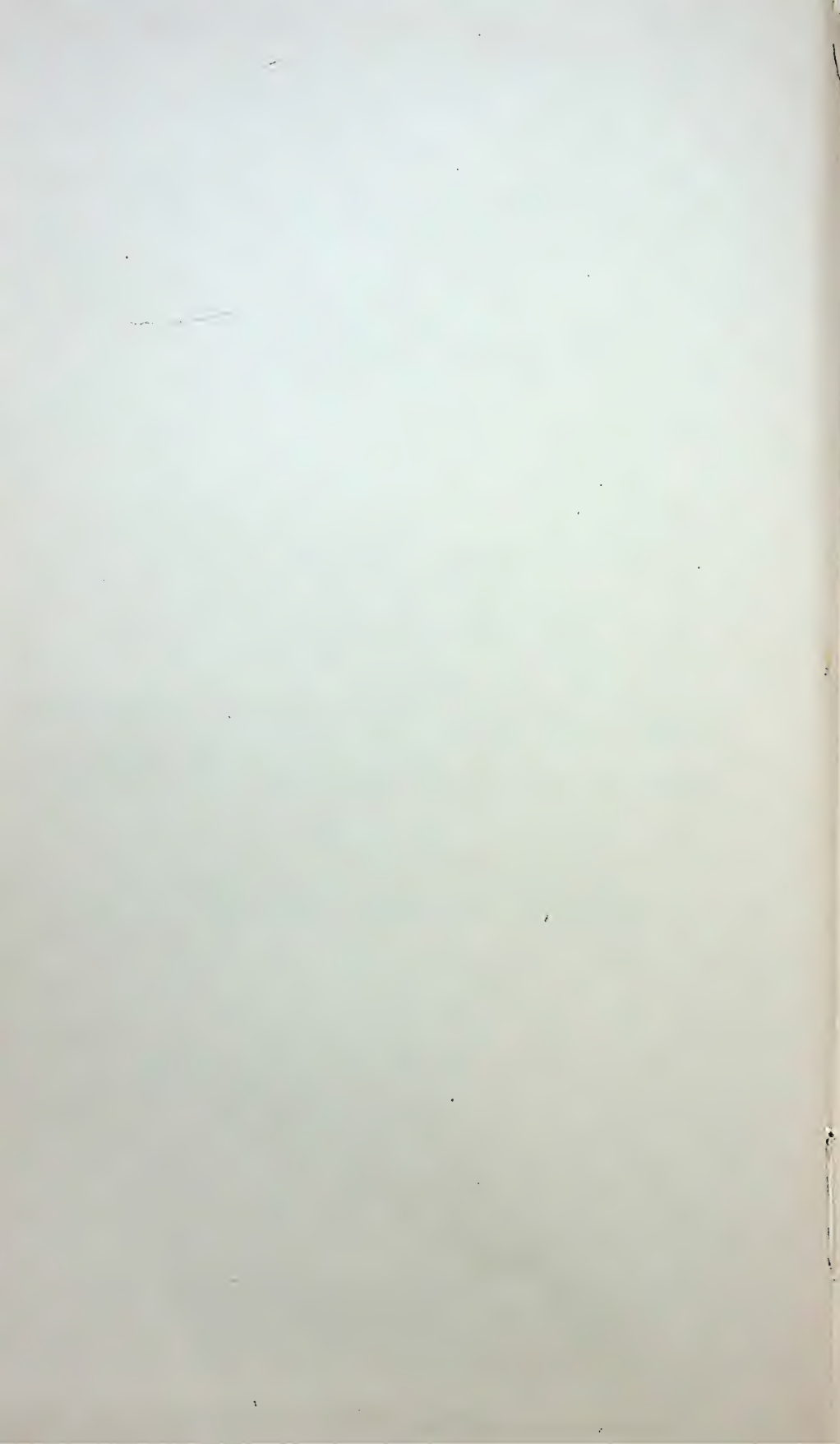
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TO THE MEMORY OF
PANDIT GOVIND KAUL
WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES
DEDICATED
IN SINCERE AFFECTION AND GRATITUDE.



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PREFACE

THESE pages have to be written many years after the Kāshmirī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888-98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhaṇa's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.¹ The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

¹ See Kalhaṇa's *Rājatarāṅgiṇī, or Chronicle of the Kings of Kashmīr*, edited by M. A. Stein, Bombay, 1892, fol.; *Kalhaṇa's Rājatarāṅgiṇī, a Chronicle of the Kings of Kashmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

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of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmirī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśācā", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmirī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmirī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til^awōṇ^u had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Paṇḍit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājataranginī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmīr labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmīr, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous

observation, and distinct interest in the practical affairs of the country. Kalhaṇa himself, the author of the *Rājatarangīṇī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.¹ In Paṇḍit Gōvīnd Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.²

Paṇḍit Gōvīnd Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Ranjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Aẓīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with

¹ Cf. the sketch I have given of the information to be gathered from the *Rājatarangīṇī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

² For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvīnd Kaul's son, Paṇḍit Nilakanṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvīnd Kaul has proved useful.

his young son Paṇḍit Rājākāk, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.¹

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājākāk, held during the period of Sikh rule in Kashmīr (1819-46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But, the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,² Paṇḍit Balabhadra succeeded not only in giving his

¹ Paṇḍit Bīrbal is said to have been personally present at the fight on the Diyāsar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Azīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

² During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrīnagar.

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² During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrinagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscript.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākūk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmir, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmir through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjiv Dar (*circ.* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjiv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjiv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Raṇbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjiṽ gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjiṽ did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the *Alaṁkāra-sūtra* and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in *Vyākaraṇa*, *Nyāya* and the *Śaiva-sūtra*, and he read widely in the *Epics* and *Purāṇas*. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that

among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Raṇbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,¹ directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

¹ Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loḥ* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kalhana's *Chronicle of Kashmir*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archaeological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana's *Chronicle of Kashmir*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmir.¹

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

¹ Cf. *Kalhana's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kalhana's Rājatarāṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Raṇbīr Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.¹

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājataranginī*

¹ See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. visq., xi.

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjiṁ Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssü-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhana,¹ loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kāshmir, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakanṭh Kaul, who, while prevented by

¹ Cf. *Kalhana's Rājatarāṅgiṇī*, transl. Stein, i, Introduction, p. 36.

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,
OXFORD.
September 21, 1917.

INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim 'Tilawōñ", of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, gives what is perhaps the only opportunity in existence

for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmir in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindi translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.¹ Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kāshmir by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār² (No. vi). The

¹ In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Tūr 'Abdin (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

² It is, of course, quite different from the long Kāshmirī *Yūsuf Zulaikhā*, of Maḥmūd-Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Croke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmīr presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqīr in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"¹ where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anīs al-Jālīs", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.³ Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,⁴ in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

¹ Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

² *Ibid.*, i, 356 ff.

³ *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Sōmadēva, i, 21.

⁴ London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.¹ The parrot in the tale under consideration is what has been called "The Life-Index" of the king.²

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.³ In the *Jātaka*⁴ the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.⁵ The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."⁶ Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

¹ *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

² Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.

³ Vol. ix, pt. iii ("Bhil Languages and Khandēśi"), pp. 304 ff. (specimen of Labāni from Kangra).

⁴ Cambridge translation, v, 234.

⁵ *Kathā-Sarīt-Sāgara*, ii, 97, 116 ff.

⁶ Sir R. Burton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.¹ With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Jalnār the Seaborn and her Son, King Badr Bāsim of Persia".²

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",³ the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rāni, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "Azīz and 'Azīzah",⁴ in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

¹ W. A. Clouston, *The Book of Sindibād*, 309 ff.

² *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

³ C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

⁴ Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwali", when the prince who is determined to keep awake in order that he may not fail to meet Bakāwali, cuts his finger and rubs salt into the wound.¹

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.² This episode assumes various forms. In Sōmadēva's "Story of Saktimati",³ Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabī, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.⁴

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

¹ W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

² *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

³ *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

⁴ Burton, op. cit., xi, 384.

‘Yūsuf and Zulaikha” by Abū’r-Raḥmān Jāmī; “Khusrau and Shirin” by Niẓāmu’d-Dīn, who was the author also of “Majnūn and Laila”. In the Qur’ān¹ Zulaikha is wife of Qiṭfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.² In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmīr.³ In some of the Kashmīr tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.⁴ Dr. Hartland adds: “I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice.”⁵ Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.⁶ The Nagasiās and Khariās of the Central Provinces tell similar legends.⁷ A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.⁸ In a Nubian story a blackbird decides the choice of a queen by settling on her head.⁹ We have a good example in Sōmadēva: “In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king.”¹⁰

¹ Surāh xii, 23-5.

² Genesis xli.

³ J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 169 f, 309.

⁴ *Ritual and Belief*, 1914, 30 ff.

⁵ R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462; quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

⁶ *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

⁷ Russell, *op. cit.*, iv, 258; iii, 445.

⁸ De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

⁹ *Journal Royal Asiatic Society*, xlv, 410.

¹⁰ *Kathā-Sarīt-Sāgara*, ii, 102.

VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Alī Nūr-al-Dīn and Miriam, the Girdle Girl".¹ "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".² The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".³ "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.⁴

¹ Burton, op. cit., vii, 16 f.; cf. xi, 267.

² Knowles, op. cit., 166, 423.

³ Burton, op. cit., ix, 54.

⁴ *Kathā-Sarīt-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśīla and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.¹ The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.²

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Sūheli*,³ the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.⁴

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

¹ W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

² *Ibid.*, xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

³ vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

⁴ Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmīr tale, "A Lach of Rupees for a Bit of Advice"¹; and he quotes the following parallel from Baluchistan:² "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

¹ Knowles, *op. cit.*, 36 ff.

² *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.¹ It appears in the *Gesta Romanorum*, No. 26 (Heritage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the *Pancatantra*³ and *Hitopadēśa*⁴ it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".⁵

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."⁶ A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."⁷ The tale has migrated as far west as Ireland and as far east as China.⁸

X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

¹ Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxviii-lxxxii. In the Welsh *Fables of Catwg the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

² Clouston, 56 f.

³ Book v, Fab. 2.

⁴ Book iv, Fab. 13.

⁵ *Kathā-Sarīt-Sāgara*, ii, 90 f.

⁶ R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

⁷ *Bombay Gazetteer*, viii, 641.

⁸ W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,¹ in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.² It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.³

XII. THE TALE OF THE ĀKHUN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,⁴ of which the following is a copy: "There was a Thākūr who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākūr came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

* Back came the omen-bird, and overtook the Thākūr on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'⁵ Straightway, the omen-bird passed her hand

¹ Chaps. vi-viii.

² Lal Behari Day, op. cit., 96.

³ *Folk-lore*, ix, 226.

⁴ Vol. ix, pt. i, 351.

⁵ Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.¹ The frog takes the form of a barber and overtakes the Thākūr. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākūr service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākūr three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākūr performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākūr, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākūr to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Thākūr live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perrault's famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.²

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

¹ G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

² J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"¹ Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".² Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.³

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.⁴ Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".⁵

¹ Burton, op. cit., viii, 16.

² Ibid., ix, 139.

³ Ibid., x, 364.

⁴ *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindibād*, 372 ff.).

⁵ *Kathā-Sarīt-Sāgara*. i. 327

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. 'In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."¹

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmīr tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.² Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Amīnah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.³

In the tale of "Vinītamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *īti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;

¹ Ibid., ii, 45.

² Knowles, op. cit., 23.

³ Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

⁴ *Kathā-Sarīl-Sāgara*, ii, 173.

and in another tale, "Śrīdatta and Mrgāṅkavatī," we have a magic ring which counteracts the effects of poison.¹

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".² The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."³ In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.⁴

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:⁵ "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

¹ Ibid., i, 61.

² J. Grimm, *Teutonic Mythology*, ii, 486.

³ Swynnerton, op. cit., 335.

⁴ Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.

⁵ Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sômadêva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.¹ In the Kashmîr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqîr reads it and tears it up.² In the Panjâb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.³ In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.⁴ We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.⁵ Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".⁶ In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.⁷

Sir G. Grierson reminds me that there is a good version of

¹ *Kathā-Sarīt-Sāgara*, i, 27 f. ; cf. the tale of Parityāgasēna (ibid., i, 353).

² Knowles, op. cit., 48.

³ Temple-Steel, *Wideawake Stories*, 103.

⁴ Lal Bihari Day, op. cit., 116.

⁵ *Indian Fairy Tales*, 53, 184.

⁶ Clouston, *The Book of Sindibād*, 138.

⁷ Burton, op. cit., xii, 68.

the "Letter of Death" tale in the *Bhakta-māla*,¹ in which Dhr̥ṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhr̥ṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhr̥ṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".²

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."³

¹ See his article, "Gleanings from the *Bhakta-māla*": JRAS. April, 1910, p. 295.

² *The Childhood of Fiction*, 432 ff.

³ *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".¹ In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.²

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.³ We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.⁴ The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".⁵

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmirī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पद in ii, 1, and पाद in iii, 8; *korun*, he made, is written करुन् in iv, 6, but कुरुन् in vii, 4, although he writes करुन् in the very next line; *ōs*^u, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

¹ Burton, op. cit., i, 147; iii, 415 ff.

² Lal Bihari Day, op. cit., 130, 116.

³ J. Dowson, *Classical Dictionary*, 174.

⁴ *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

⁵ Burton, op. cit., x, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmirī in the Nāgarī character was devised by the late Pandit Īśvara Kaula, and was used by him in his *Kāshmirāśabdāmṛta*, or Kāshmirī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmirī, such as my *Essays on Kāshmirī Grammar*, my *Manual of the Kāshmirī Language*, and the Kāshmirī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए ē, ऐ ai, ओ ō, औ au.

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja. ञ ñē.

त्त ta, छ tsha, ज za.

ट ta, ठ tha, ड da, ण na.

त ta, थ tha, द da, न na.

प *pa*, फ *pha*, ब *ba*, म *ma*.

य *yě*, र *ra*, ल *la*, व *ra*, *va*.

श *shě*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmirī possesses no sonant aspirates.

(2) The letters ङ and ण are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ण्त् *nṭa*, ण्त्थ *nṭha*, ण्द *nḍa*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ण, and न are all represented by ن.

(3) After the letters च, य, and श, the letter *a* is always pronounced *ě*. Hence, I have transliterated them *ñě*, *yě*, and *shě* respectively. For श I use *shě* instead of *śě*; as in Kāshmirī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in "shelf". Kāshmirī possesses no cerebral sibilant, although in Kāshmirī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits' affectation, who pretend that they ought to write पोष, not पोश, a flower, because there is a ष in the Sanskrit पुष्प.

(4) Attention may be called to the affricative letters च *ṭsa*, छ *ṭsha*, and ज *sa*. The letter *ṭsha* is the aspirate of *ṭsa*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *ě* (except in the cases of *ñě*, *yě*, and *shě*) and *ō* are represented by च and व respectively. They never commence a syllable. In other words, when च and व follow a consonant they are pronounced *ě* and *ō* respectively. Thus क्य is *kě*, not *kyě*, and क्ख is *kō*, not *kua*. Some Kāshmirīs, especially Hindūs, always sound *ě* and *ē* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *k'yě* and क्ख as *k'yē*. The vowel *ě* is generally sounded like the *e* in "met" and the vowel *ō* like the *o* in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's *Essays* and *Manual*.

कक् k^ak .
 कि k^i .
 कु k^u .
 कू $k^ü$.
 क्यक् $k^ək$.

The vowels a and $ē$ can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

a	written as in	कक्	k^ak , and sounded like a very short a .
$ā$	"	ककि	$k^āk^i$, " " " $ā$.
o	"	ककु	k^ok^u , " " " o .
$ū$	"	ककू	$k^ūk^ü$, " " " $ū$.
$ā$	"	अकक्	ak^ak , " something between a and o .
$ā$	"	अकि	$āk^i$, " like a^i in a^ik^i .
o	"	अकु	ok^u , " " the first o in "promote".
$ū$	"	अकू	$ūk^ü$, " " a German $ū$.
$ō$	"	आकक्	$ōk^ak$, " " prolonged German $ō$.
"	"	आकि	$ōk^i$, " " "
"	"	आकू	$ōk^ü$, " " "
$yū$	"	किकु	$kyuk^u$, " as written in the Roman character.
$yū$	"	कीकु	$kyūk^u$, " as written in the Roman character.
$ē$	"	क्यक्क	$kēk^ak$, " like $ē$.
$ē$	"	क्यकि	$kēk^i$, " "
$yō$	"	क्यकु	$kyok^u$, " as written.
$ē$	"	क्यकू	$kēk^ü$, " something like $yū$.
$ō$	"	ककक्क	$kōk^ak$, " nearly the same as o .
$ō$	"	ककि	$kōk^i$, " like an ordinary $ō$.
$ō$	"	ककु	$kōk^u$, " nearly the same as o .
$ō$	"	ककू	$kōk^ü$, " nearly the same as $ū$.
$ō$	"	कोक	$kōk^u$ (for काकु), sounded like the <i>aw</i> in "awful".
$ū$	"	कू	$kū$, sounded something like a much prolonged German $ū$, approaching a long $ī$.

As explained in the *Kāshmirī Manual*, the sounds of *ṣ* and *ḍ* are not affected by *i-mātrū*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. * Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *ā* to my *ô*, provided that this was always done, that *ā* was never altered to any other letter, and that no other of his letters was also altered to *ô*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written ष, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ژ is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srinagar Kāshmirī or, consequently, found in Gōvinda Kāula's transcript.

The labial semi-vowel in Kāshmirī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrīnagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the *a* in "cancelled" (Sir Aurel's *a*, my *ä*), which so far as I am aware occurs only rarely in Śrīnagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākḥ*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrīnagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ō*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrīnagar Kāshmirī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmirī *ū̄*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ē*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle

in Kāshmirī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā*, and which he says is sounded like the *u* in "rut" prolonged. In Śrīnagar Kāshmirī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note",¹ and I represent it by *ö*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel Stein represents by *ā̃*, and which I represent by *ō*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pöda*, and which means "manifest", was sounded by Hātim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *möj*^u, a mother, is Hātim's *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim :—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS
TRANSCRIPTION

- a* as in "America".
- ā* a very short *a*, but quite audible.
- ā̃* as in "large".

¹ e.g. most Paṇḍits pronounce the word *köm*^u, work, as if it rhymed with "home".

- α as in "cancelled".
 α a very short α , having the quality of the u in "hut".
 $\bar{\alpha}$ has the sound of the u in "hut", but long.
 $\tilde{\alpha}$ as the aw in "awful".
 ai as in "aisle".
 \bar{au} practically equal to the diphthong au , like the ou in "sound", but sometimes heard as $\bar{\alpha}$ with a semiliquid v .
 e as in "met".
 \bar{e} as the a in "vale".
 i as in "pin".
 \bar{i} a very short i , but quite audible.
 \tilde{i} as the i in "pique".
 o as in "hot".
 \bar{o} as the o in "open".
 u as in "put".
 \bar{u} a very short u , but quite audible.
 \tilde{u} as the u in "rule".
 \ddot{u} as in German "Kürze", Hungarian "üres".
 \ddot{u} a peculiar long vowel difficult to pronounce. See *Kāshmirī Manual*, p. 17 (e).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus α , \bar{i} , \bar{u} . Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmirī, this is true of α and \bar{i} , but to my ear a final \bar{u} is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that \bar{u} is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in \bar{u} in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāguk^u* (iii, 9) and *voṭ^umot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk^u*, which becomes in Hātim's mouth *am^uuk* or *amyuk* in iii, 4, and *aⁱm^uuk* in xii, 17; and my *dop^u*, which is represented not only by *dop^u* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup^a* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *āu*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau*, I am now certain that I do not mean *w* by the special *u*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau* above quoted, the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmirī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmirī grammar entitled the *Kāśmīraśabdāmṛta*,¹ and by the present writer in his *Essays on Kāṣmīrī Grammar* and in his *Kāshmirī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrīnagar, and hence by purists banned from literary Kāshmirī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

¹ Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

others are additional forms allowed in Śrinagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmirī rule, a short *a* after *sh* becomes *ē*, so that we get both *shāh* and *shēh* (in *shāhmār* or *shēhmār*, a python) and *pātashāh* and *pātashēh*. In the second word it will be observed that, as is frequent in borrowed words, the Pāisācī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmirī of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rang^{ar}*, a dyer; *sōn^{ar}*, a goldsmith; *man^{ar}*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sōn^{ar}*, a goldsmith, and this G.K. persistently writes *sōnar*, with a full *a*. In Kāshmirī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word

krakh, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panāni* (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan^{ven}*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmirī of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūdⁱ*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōdⁱ*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōnts^{um}* for *pūnts^{um}*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmirī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kūr^ū* or *kūḍ^ū*, a daughter; *mor^u* or *moḍ^u*, the body; *thūr^u-kani* or *thūḍ^u-kani*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor^u* and *moḍ^u* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *ṭhōṭh^u* for *ṭōṭh^u*, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*-.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ě mukhtafī*.

The singular agent of the first declension ends in *-an*, as in *tsūran*, by a thief. The word *sōnar* (for *sōnar^u*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātim.

According to the rule laid down by Ī.K. the suffix *un^u* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun^u*, of a journey. More directly contrary to the rule is the phrase *ash^ěkun^u tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmirī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmirī the sound of व् is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khābardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *sataṽ*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēṭh* means "on", and *pēṭha* "from on", but in x, 3 and x, 10 *pēṭha* is exceptionally employed with the meaning of *pēṭh*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yūh* (ii, 9, 11; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yūh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yihay*

(fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōlh*, *nōmis*, appears under the form *nēmīs* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmav*) all have *ō*. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēhⁱ* which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ē*, so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy*, if there is to thee (ix, 6), and *chēy* for *chuy*, he is verily (xii, 6). In one case *ōsⁱ*, they were, is changed to *ōsē*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in **karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *kheh* and an older **khehu*. The 2nd person plural imperative of *trāwun*, to let go, is *trōviv*. In x, 5 we have a variant *trōvyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hē* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,

while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihě* (vi, 14), he might pick out; and *shūbihěh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ě mukhtafī*.

In the past tenses we have, for the first past, the irregular *pūrun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *garuv*; *khěv* (ii, 2), eaten, for *khyāuv*; *pěv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khěy* (x, 2), they were eaten, for *khyēy*; *nīy* (v, 9), they were taken, for *nīy*. In *harēyēkh* (x, 5), for *haryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot^u* (viii, 1, etc.), gone, for *gōmot^u*; *mumot^u* (ii, 4, etc.), dead, for *mūmot^u*; *pěmot^u* (viii, 9), fallen, for *pyōmot^u*.

In the extremely village style of story xi we find the suffix of the *k^u* genitive, instead of the usual suffix *mot^u*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are *thövⁱkⁱ*, stationed, and *nyövⁱkⁱ*, dispatched (both nom. plur. masc.) (xi, 6), for *thövⁱ-mālⁱ* and *nyövⁱ-mātⁱ* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kārithan* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khěyěv* for *khěyěwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēmawa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm^awa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karukhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

• Words are frequently wrongly divided. Thus the word *amis^uy*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ü-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *amⁱ suy*, *amⁱ süy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bög^arēm^ay*, I divided (*bög^arēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh^asa* for *bōh hasa*, I, Sir; *bebindaⁱrⁱ* for *bēbi andar^uy*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmīrī grammar, pronounced the words. To him *amis^uy* was two words—*amⁱ* and *s^uy*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātim was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhmaṇ affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb^hhā*, priceless, and *mahālā kān* and *mah^alakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgās*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dār*, G.K. *dar*, in; *saudāgar* and *saudāgar*, C.K. *-gar*, a merchant; *zanāna* and *zanānā*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a*-mātrā, as in *jānavār* and *jān^avār*, G.K. *jānāvār*, a bird; *khavar* and *khavar*, G.K. *khavar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv^andas*, and *khāv^andas*, G.K. *khāvandas*, to a husband; *halamas* and *hal^amas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *māravāt^alan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad^a*, *ad^a*, *ad^e*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *cha* and *che* for G.K.’s *chēh*, she is; *chas* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *ḍakhanāvān*, leaning upon; *guḍ^a*, *guḍ^a*, *guḍ^a*, and *guḍe* for G.K.’s *gōḍa*, at first; *hasa* and *hase* for G.K.’s *hasi*, Sir; *hāv^anam* (G.K. *hāvanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazratⁱ*, *hazratⁱ*, *hazret*, and *hazretⁱ*, all for G.K.’s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy^e*; *kata*, *katha*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kala*, *kala*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mār^avātlan*, *mār^avātelan*, *māravāt^alan*, *mārevāt^alan*, *mārevātalan*, etc., G.K. *mārawātalan*, to executioners; *petā*, *pyete*, etc., G.K. *pēṭha*, from on; *yil^a*, *yela*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *ai*, as in *amⁱ* or *aⁱmi*, G.K. *ami*, by him. It becomes *āⁱ* in *lāⁱri*, G.K. *lari*, at the side, and in one instance we have *o*, in *muris* or *modis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *doha*, *doh^o*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*-). Cf. *lāⁱri* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *ās^anas* or *āsⁱnas* G.K. *āsanas*, for being. In the word *tulari*, for G.K. *talari*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmirī, after *sh*, *a* is pronounced as *ě*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shěhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

shěh, six,
shěhara, from a city,
shěharāh, a city,
shěrīkh, a partner,

Sir Aurel Stein's transcription
of Hātim.

she,
shah^ara and *shehera*,
shehra,
sherīk,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahān* for G.K. *shěhan*, to the six; *shahmāras*, G.K. *shěh-māras*, to the python

A final short *a* is sometimes dropped, as in *gar*, *gar^a*, and

gara, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar^a*, *sure*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl^a*, G.K. *lāl*, a ruby; *māl^a*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü*-mātrā it becomes *ü*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sünz^ü*, and which Sir Aurel usually writes *san^z*. Occasionally he represents it by *u*. Thus we have also *sun^z*; *āsus*, G.K. *ös^{üs}*, she was to him. For G.K.'s *thü^d* or *thür^ü*, on the back, we have *ta^d*, *tor*, *ta^r*, and *tür*. The syllable *üy* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tam^{is}üy*, to him verily, becomes *ta^mi su^y* or *ta^mi süy*, while *timan^{üy}*, to them verily, becomes *ti^mai^{nai}*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh^ü*, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wösh^ü*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīla*, G.K. *dalīlāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü*-mātrā, by *i*-mātrā, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

böyⁱ, brothers,
dūdⁱladay, suffering,
dōn^u, a pomegranate,
dörⁱ, holding,
gōj^unas, he caused me to waste away,
khōris, for a khār weight,
kōtyāh, how many ?
mōj^u, a mother,

Hātim.

bāy,
dāⁱd^ue ladai,
dān,
dār,
gāj^anas,
khāris,
kāⁱt^a,
māj, *mōj*,

and others.

For original *ai* we have—

pōda, manifest,
gōb, hidden,
kōd, imprisonment,
gēr, different,

pāda, *pāda*,
gāb,
kād,
gāⁱri, *gār*.

About equally often this *ō* is represented by *ā*, corresponding to, my *ó*, and therefore sounded something like the *aw* in "awful". Thus—

ōlis, to a nest,
ōr^u, a shoemaker's awl,
ōzⁱz, poor,
ōs^us, she was to him,
bōlbōsh^u, chirping,
gum-rōyī, losing one's way,
āshⁱnāv, relations,

ālis,
ār,
āzⁱz,
āsus,
bōlbāsh,
gum^arā yiy,
āshnāu, *āshⁱ nāv*,
 as if for *ōshⁱnāv*,

and others. For original *ai* we have—

ōna, a mirror,
pōda, manifest,

āne, *āna*,
pāda, *pāda*,

and others.

Very often this *ō* is represented by a simple *ā*, as in—

bōdihāl, a prison,
dazōnⁱ, verily burning,
gōs, they went for him,
judōyi, separation,

bāndⁱhāl,
dazānⁱ,
gās,
zhudāī,

G.K.

köshirⁱ, Kāshmiris,
zölith, having burnt,

and others. For original *ai* we have—

gör, different,
khörāth, alms,
sōlas, for an excursion,

and others.

The word *myōñ^u*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m^{yē}n*, *myēñ*, and *m^{yē}ñy*, in all of which the *ö* is represented by *ē*; whereas for the corresponding *cyōñ^u*, thy (fem.), we have *chⁱān*, *ch^yānⁱ*, and *ch^yāñy*.

We have seen that G.K. usually represents *ū* by *ö*, as in *ködⁱ* for *kūdⁱ*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kāⁱd*, *kāⁱdⁱ*, and *kūdⁱ*, and *sāt*, *sāt^y*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā*, which represents the same sound. Thus—

G.K.

ōkhun, a teacher,
ōl^u, a nest,
ōs^u, he was,
ōy, he came to thee,
bōwun, he explained,

Hātim.

ākhun, *ākhun*,
āl,
ās, *ās^u*, *ās*, *ōs*,
āy, *āy*,
bāvun,

and many others. It will be seen from the above that *ā*, *ā*, and *ō* are also used to represent this sound. So, for *khótūni*, to the lady, we have *khātūni* and *khātūni*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōruy*, all, *sāruy*, *sāruy*, *sōⁱri*, and *soira*; for *bōw^u*, manifested, *bōy*. There are many other similar examples, and from the above it will be seen that G.K.'s *ö* and *ō* are represented indiscriminately by *ā*, *ā*, and *ā*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy^e*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmiri *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim

has *ō* for this *ě*, G.K.'s *shěkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.

Hātim.

bīthⁱ, seated (m. pl.),*bvēthⁱ*, *bēth^v*, and *bāṭⁱ*,*grīstⁱ-bāy*, a farmer's wife,*grēst bāy*,*phīrith*, having returned,*phērith*, *phēⁱrith*, or *phīrīt*,

and others. It will be observed that, in the case of *bāṭⁱ*, *ī* has become *ā*. Similarly, G.K.'s *rīnzⁱ*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ě* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīstⁱ-bāyě*, to a farmer's wife, becomes *grēst^a bāye*, *grēstā bāye*, or *grēst bāye*. Similarly, G.K.'s *dāpⁱzihēkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wāsⁱzi*, you should descend, by *vazⁱza*; and *yith*, to this, by *yet*, *yath*, *yāt*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop^unas*, he said to him, is represented by both *dop^unas* and *dopunas*; and his *yūsuf*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.

Hātim.

borun, he filled,*borun* and *burun*,*koḍun*, he brought out,*koḍun*, *kudun*,*kuṭ^awālan*, by the policeman,*koṭvālan*, *kuṭvālen*,*noṭ^u*, a pitcher,*nut*,*byūṭh^u*, he sat,*byōṭh*, *byūṭh*,*pūrun*, he put on,*pōrun*, *purun*.

The Persian *khābsūrat*, beautiful, becomes *khōbsūrath* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiv* or *chiv*

for *chuy*, he is verily. The imperative *tsun*, cast thou, is represented by *tsün*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *dyutuk*, *dyutuk*, *dyütuk*, or *dyüthuk*, for *dyutukh*, they gave; *hyütun* or *hyütun*, for *hyotun*, he began.

An initial *u* in Kāshmiri is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vōḍa*.

It is well known that *ě* and *ē* are usually pronounced in Kāshmiri with a short *y* before them. Thus *yě*, *yē*. This *y* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *y* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khěkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khěwān</i> , eating,	<i>khyavān</i> , <i>khyevān</i> , <i>k^yavān</i> ,
<i>kěth</i> , in,	<i>kh^yath</i> , <i>khyath</i> , <i>k^yet</i> , <i>kyet</i> ,
<i>pětha</i> , from,	<i>peṭa</i> , <i>pyete</i> , <i>p^yeth</i> , <i>p^yetha</i> .

It will be observed that *ya* is sometimes used instead of *ě*. Other similar cases are—

<i>kětha</i> , how ?	<i>kyata</i> , <i>k^yeta</i> , <i>k^yeta</i> , <i>k^yita</i> , <i>kh^yatha</i>
<i>khōni</i> , on the haunch,	<i>kun^ya</i> ,
<i>nēza</i> , railings,	<i>n^yāza</i> ,
<i>zēni</i> , he will conquer,	<i>zā^yni</i> , <i>z^yāni</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmiri possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatshun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmirī of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing,	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>nat</i> , palsy,	<i>nath</i> .
<i>kāts</i> , glass,	<i>kāts̄h</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration :—

For the letter *b* we may take the Arabic borrowed word *subāhan*, at dawn, for which H. has *suban*; but how

inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *sub^hahanas*; and *subhas* for *sub^hhas*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cūy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *vucehan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4) for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khabar*, news, is spelt *kabar*, etc., in the first five stories, and *khabar*, etc., afterwards; and *Khōdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

khalat-ē-shōhi, a royal robe, becomes *kal^{ti} shāhi*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōni</i> , on the haunch,	„	<i>kun^{ya}</i> .
<i>khar</i> , an ass,	„	<i>khar</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feet,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *khasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot^u*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot^u*, *khut*, and *kut*; *khatⁱ* and *kā^{ti}*; *kātis*; *khats* and *kats*.

<i>khōta</i> , than,	becomes	<i>khotā</i> , <i>khutā</i> , and <i>kutā</i> .
<i>khōtūna</i> , a lady,	„	<i>kōtūna</i> (v) and <i>khātūn</i> (x, xii).
<i>khatith</i> , secretly,	„	<i>kā^{ti}tith</i> .
<i>khāwand</i> , a husband,	„	<i>kāvand</i> (i–viii) and <i>khāvand</i> (x–xii).

The verb *khyon*^u, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khēv*, eaten, in ii, 2. Occasionally also the cognate Shinā language disaspirates in this word.

Khazmath or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian *خ*. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tāhkhīth*, certainly; *vutamak*ⁱ for *wōtamukh*ⁱ, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phak* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naph̄tsas*, for the belly, which H. pronounced *napsas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *marshūr*.

Initial *th* occurs in the following: in *thud* (*thod*^u), erect, it is preserved. For *thūr*^ū, a shrub, we have *tūr*, and for *thūr*^ū or *thūd*^ū, on the back, we have *taḍ*, *tar*, and *tor*; *thūñ*^{ūā}, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāwītar*, *tāwītar*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athā*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth^u*, a face, is always *but*; so, for *ath^ur^u*, the woodworm, *atar*; for *katha*, stories, *kathā*, etc., and *kata*; *nēth^{ar}*, a wedding, *nēth^{ar}* (xii) and *nētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth^u*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth^u*, ascended, also becomes *vut* or *vuth*. Other examples are *vataⁱrith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wōth^{us}*, arose to him, becomes *vothus*, etc., or *rotus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k^uet*, etc., except in xii, where we have *kh^uath*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah^{ar}ān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt^a*, etc.; *byūth^u*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuθ^u*, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kutis*; the ablative postposition *pētha* occurs in several forms, *pēta*, *pyete*, *p^uetha*, *p^ueth*, and *p^uetha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōthⁱ* or *pōthin*, like,

for which we have *pāṭi*, etc., and *pāṭh*, etc., and *pātin* and *pāthin*. The common word *seḷhāh*, very, much, appears as *seḷā*, etc., and *seḷhā*, etc., it being noted that both forms occur in xii; *ṭóṭh* or *ṭhóṭh*, beloved, is always *ṭóṭ*, and *zīṭh*, long (m.pl.), becomes *zīṭ*.

Initial *ṭh* is always disaspirated by H. Thus the word *ṭhunun*, to throw, is always *ṭunun*, and so for all others.

As for medial *ṭh*, in the verb *gaṭshun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēṭshāh*, something, which appears under many forms, in none of which does an aspirated *ṭh* appear. Similarly, we have *maṭa* and *maṭe* for *maṭshi*, on the shoulder; *raṭeḷana* for *raṭshi-hanā*, a little; *vuts* for *wōṭshū*, she went up, and also for *wūṭshū*, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceshma*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chanda</i> .
<i>cith</i> , a letter,	<i>chit</i> .
<i>bacē</i> , young ones,	<i>bachē</i> .
<i>bacāwūn</i> , to be released (fem.),	<i>bachāvinj</i> .
<i>naṭistānūc</i> , of the canebrake,	<i>naṭis tān naḥ</i> .
<i>racēn</i> , she took them (fem.),	<i>rachen</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr</i> , a daughter,	<i>kūd</i> , <i>khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kētha</i> , how ?	<i>kēta</i> , <i>khētha</i> .
<i>kēṭshāh</i> , something,	<i>kyē ta</i> , etc., or <i>khyyē ta</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ</i> , a son (xii),	<i>khuth</i> .

For the aspiration of *p*, we have *put*, *puṭh*, *phot*, or *phut*, for *pot*^u, back again. *Shiṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot*^u, thither; and *thāu* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *tha*, etc., as in *karta* or *karthe*, for *karta*, please to do; *tsuntha* for *tsunta*, please to throw. So also the termination *mot*^u of the perfect participle becomes *muth* in *on muth*, for *on*^u*mot*^u, brought; *voṭ*^u*mut* or *vōṭ*^u*muth*, for *wōṭ*^u*mot*^u, arrived. The *t* in *dyut*^u, given, is aspirated in *dyut* or *dyuth*, for *dyut*^u; *dvūtuk* or *dvūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.

Hātim.

kyut^u, for,
ratāna, a jewel (in
composition),

khut, *kvut*, *kyut*, *khyuth*, *kyuth*.
rotun^a, *rothuna*, *rothuna*.

sāta, at a moment,

sāta, *sātha*.

sōty, with,

sāit, *sāith*, *sāith*^v, etc.

tot^u, thither,

tot, *tut*, *thuth*.

wōt^u, arrived,

vōt, etc., or *vōth*.

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *ḍuṭakh*, cutting in two; *ḍal* or *dal*, a leaf; and *wōṭhun*, to arise, as compared with the Hindi *uthnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazith*, *Indrajita*, rhymes with *ḍīth*^u, seen, in verse 699, and with *bīth*^u, seated, in verse 872.

In the village Kāshmīrī of Hātīm, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātīm used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātīm had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāḷk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.

Hātīm.

t for *ṭ*.

<i>gāṭ^ujī^u</i> , skilful (f. sg.),	<i>gāṭij.</i>
<i>gāṭ^ālīⁱ</i> , skilful (m. pl.),	<i>gāṭily.</i>
<i>haṭis</i> , to the throat,	<i>hatīs.</i>
<i>khaṭīth</i> , secretly,	<i>kaṭīth.</i>
<i>noṭ^u</i> , a jar,	<i>nut.</i>
<i>phaṭun</i> , to be broken.	
<i>phūṭ^u</i>	<i>phut.</i>
<i>phūṭ^uwa</i>	<i>phutu.</i>
<i>phuṭ^arun</i> , to break,	
<i>phuṭ^orhas</i>	<i>phutarhas.</i>
<i>phuṭ^oruk</i>	<i>phutaruk.</i>
but <i>phuṭ^aryūn</i>	<i>phuṭa ryūn.</i>
<i>raṭun</i> , to seize.	
<i>rāṭⁱ</i>	<i>raṭi.</i>

Literary Dialect.

rōṭ^u
rūṭ^u
roṭ^umot^u
 but (causal) *rōṭ^umot^u*
roṭun
rūṭ^unakh
raṭith
roṭ^uwa
ṭahālī, servants,
troṭ^u, a necklace,
 but *traṭis* (sg. dat.)
tsāṭahāl, a school,
tsaṭun, to cut.
tsot^u
tsaṭānⁱ
tsaṭun^u
tsaṭⁱnam
tsaṭanas
 but *tsaṭanasa*
tsaṭith

th or *t* for *ṭh*.

ōṭh, eight,
bēhun, to sit down.

bīṭhⁱ
byūṭh^u

byūṭhus
bōnṭha, before,
 but *bōnṭh*

dēshun, to see.

dyūṭhⁱ
dyūṭhum
dyūṭh^umay
dyūṭh^umot^u
dyūṭhuth

Hātim.

rōṭ, *rut*.
raṭ.
ruṭmut.
roṭ^amut.
rotun, *rutun*.
rut^anakh.
raṭit, *raṭit*.
rutu.
ṭahāl, *ṭahālī*, *ṭahāl^v*.
truṭ.
traṭis.
tsāṭ^ahāl.
tsot.
tsatenⁱ.
tsatun.
tsetⁱnam.
tsatanas.
tsaṭan^asq.
tsaṭith.

āth.

bāṭⁱ, *beth^v*, *bvēṭhⁱ*.
byūt, *byūt*, *byōth*, *byōṭh*,
 byūṭh.

bvuthus.
bōnt^a, *bōnt^a*, *bont^a*.
bōnt.

dyūt, *dyūt*.
dyūṭhum.
dyōt mai.
dyūtmut.
dyūṭhut.

Literary Dialect.	Hätim.
<i>kut^hu</i> , a room.	
<i>kut^hi</i>	<i>kuṭi</i> .
<i>kut^hu</i>	<i>kuṭ</i> .
<i>kut^huā^h</i>	<i>kuṭhā</i> .
<i>kut^his</i>	<i>kuṭhis, kuṭis, kuṭis</i> .
<i>myūṭ^hu</i> , sweet,	<i>myūt</i> .
<i>pēṭ^h</i> , on,	<i>p^{vet}, p^{vet}, pyet, pyet</i> ,
	<i>p^{vet}h</i> .
<i>pēṭ^ha</i> , from on,	<i>peṭa, pyete, p^{vet}h, p^{vet}ha</i> ,
	<i>p^{vet}ha</i> .
<i>pōṭ^hi</i> , like,	<i>pāṭⁱi, pāṭⁱh, pāṭⁱh</i> ,
	<i>pāṭⁱh^u, pāṭⁱh^u, pāṭⁱh^u</i> ,
	<i>pāṭⁱty</i> .
<i>pōṭ^hin</i> , like,	<i>pāṭhin, pāṭin</i> .
<i>raṭun</i> , to seize.	
<i>raṭ^h</i>	<i>rat</i> .
<i>raṭ^hta</i>	<i>rath ta</i> .
<i>sēṭhā^h</i> , very,	<i>setā, setā, sethā, sethā</i> .
<i>ṭahorān</i> , stopping,	<i>taharān</i> .
<i>ḍ</i> for <i>ḍ</i> .	
<i>ḍakhanāwān</i> , leaning on,	<i>ḍakhe nāvān</i> .
<i>ḍākas</i> , for a stage,	<i>ḍākas</i> .
<i>ḍēshun</i> , to see.	
<i>ḍēshān</i>	<i>ḍēshān</i> .
<i>ḍēshun^u</i>	<i>ḍēshun</i> .
<i>ḍēshith</i>	<i>ḍēshit</i> .
<i>gandun</i> , to tie.	
<i>gand</i>	<i>gand</i> .
<i>gandⁱ</i>	<i>gandⁱ, gandⁱ</i> .
<i>gandⁱmātⁱ</i>	<i>gandⁱmātyⁱ</i> .
<i>gandin</i>	<i>gandin</i> .
<i>gondun</i>	<i>gundun</i> .
<i>gond^unas</i>	<i>gund^anas</i> .
<i>gandⁱth</i>	<i>gandⁱt</i> .
<i>gandⁱzēs</i>	<i>gandⁱ zyes</i> .

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.

t for *t*.

bata, boiled rice,
mē ti, me also,
raṭ^ana, a jewel (in
composition)
tati, there,
yētātⁱ, where,

ṭh for *th*.

bātha, words,
hēth, having taken,

Hātim.

bat^a, *bat^a*, *batṭa*.
mveti, *maṭⁱ*.
rothuna, *roṭhuna*,
rotun^a, *rutun^a*, etc.
tati, *taṭⁱ*, *ṭaṭⁱ*, *taṭ^v*.
ye taṭⁱ.

bāṭha.
het, *hit*, *hvet*, *hvetṭh*, *hvetṭh*.

Compare *rothuna* and *roṭhuna*, for *raṭ^ana*, a jewel, above.

ḍ for *d*.

aḍ^ala, from justice,
mūd^u, he died,

aḍ^al.
mōḍ, *mūd*.

In Kāshmiri the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōl^u*, father. The same is the case in the North-Western languages, Sindhi and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.

ōra, thence,
garun (G.K. *gaḍun*), to make.

garān

gorun

kor^u, a bracelet,
kūr^u (G.K. also *kūḍ^u*), a

daughter,

Hātim.

ār, etc., *vōḍa*, and even *āḍa*.

garān.

guḍun.

kar, *kur*, *kurⁱ*, *kuḍ*.

kūḍ, *khūḍ*, *kūr*.

<i>kōrē</i>	<i>kōḍi, kōḍve, kōḍye, kōḍvi,</i> <i>kūḍve, kōrve, kōrvi.</i>
<i>kōri</i>	<i>kōḍve, kōḍve, kōḍvi, kōrve.</i>
<i>kūrⁱ</i>	<i>kūḍi.</i>
<i>lārun</i> (G.K. also <i>lāḍun</i>), to pursue.	
<i>lārān</i>	<i>lārān, lāḍān.</i>
<i>lāryōmot^u</i>	<i>lāḍyōmut.</i>
<i>lāryāv</i>	<i>lā'ryau, lā'dyau.</i>
<i>lāryēyēs</i>	<i>lāḍēyes.</i>
<i>mōr^u</i> , he was killed,	<i>mōr, mōḍ.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i>), the back.	
<i>thür^u</i>	<i>tar, tor, tür, taḍ.</i>
<i>tōra</i> , thence,	<i>tōr^a, tōra, tōre, tōḍ^a.</i>

B. *r* where we should expect *ḍ*—

Literary.

Hätim.

kaḍun (G.K. also *karun*), to extract.*kāḍi**ka'ru.**koḍ^u**kur.**kāḍikh**kaḍik, karik, ka'rik.**koḍukh**kuruk.**kūḍ^ukh**kaḍuk.**kaḍān**karān.**kaḍān**kaḍān, karān.**kaḍōn**korōn^v.**kaḍun**karun.**kaḍun^u**kaḍun.**koḍun**koḍun, kuḍun, korun,**kurun.**kūḍ^un**kaḍin.**kāḍinas**ka'ruinas.**koḍ^unas**kurānas.**kaḍith**ka'rit, ka'ritih.*

tsḥādun (G.K. also *tsḥārun*), to search.

tsḥādān

tsūrān.

tsḥādav

tsārau.

yēḏāh, a belly,

yērā.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.

Hātim.

dāpⁱzihēkh, thou shouldst have
said to them,

dabza hek, dabzi hek.

dāpⁱzēkh, thou shouldst say to
them,

dabzik.

but *dāpⁱzēm*, thou shouldst say to me,

dap^azim.

wāsⁱzi, thou shouldst descend,

vazⁱza.

but *wāsⁱzi-na*, thou shouldst not
descend,

vāⁱsⁱ zina

pēs, they fell on him,

p^vēz.

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.

Hātim.

tab, fever,

tap.

rasad, assembly,

rasat.

mōv lāg, do not fix,

maulāk.

khazmath, service,

kismat.

khizmath, service,

khismat.

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.

Hātim.

yunn^u, to come,

yün, h^vün.

yuthuy, as verily,

yüthuy, h^vüthuy.

(2) *kh* becomes *h* in—

shēkhtsā, a certain person,

shahta.

Possibly *shaktsa* is a slip of the pen, for elsewhere Hātim has *shakhtan*, *shakhtas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hātim.
<i>tsöcē</i> , loaves,	<i>suche</i> , <i>su cho</i> , <i>tsuche</i> .
<i>tsöpörⁱ</i> , in four directions	<i>so pāⁱri</i> , <i>so pāⁱri</i> .

It becomes *z* in—

<i>pānts</i> , five,	<i>pānts</i> , <i>pānz</i> .
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The representation of G.K.'s *adālūt^a-pēth*, in court, by *adālat-p^eeth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāma* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanye-phul* and *kañye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fil^aar* and *phikīr*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gay* for *gav*, he went; *māⁱryu* for *māriwa*, (he who) may kill; *salau* for *saliv*, flee ye; *dimau* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *tōrastā* for *tōratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt-* for G.K.'s *Bikarmājīt-*, *Vikramāditya*. Cf. *kāb* or *kāv*, for *khāb*, a dream.

(10) Three miscellaneous words are—

G.K.
bak^hacōyish, a present,
jalwa, glory,
 but *jēlōy*, even glory,
sak^{ath}, hard,

Hātim.
bakcāyish, *bakshāyish*.
jal^ava.
yala vai.
sak, *sakh*.

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *as*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasandⁱ* (v. 3) and *sunasandⁱ* (v. 4), both for G.K.'s *sōna-sāndⁱ*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sanz*, for G.K.'s *sōnara-sūnz^u*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātashāha-sond^u*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūdis-sāⁱth* (possibly a slip for *kūdi sāⁱth*), for G.K.'s *kōrē-sūⁱty*, with the girl (v. 10); and in xii, 15, we have the masculine form *kuⁱniy*, used instead of the feminine *kuⁿy*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnzⁱ*, balls; *soira*, *sōⁱri*, *sār^uy*, and *sār^uy* for *sō^ruy*, all; *za*, *ze*, and *z^ui*, for *z^ah*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bo*, *bu*; for *myōnⁱ*, my (m. pl. masc.), we have *mēn^u*, *myē*, and *m^uēn*, and for the fem. sing. *myōn^u* we have *mēn^y*, *myē*, *m^uēn*, *myēn*, and *m^uēn^y*. For *ts^ah*, thou, we have *su*, *tsa*, *tsa*, *tsi*, and

tsu, and for *cyōn^u*, thy, *chun*, *ch^uun*, *chōn*, *chōn^u*, *chōny*, and *ch^uōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yū*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yi*s, *yus*, and *yūs*, and its fem. *yěsa* as *yesa* (x, 1) and *yasi* (x, 6). In viii, 1, for *yihūnz^u*, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kēh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chī^v*, *chiy*, and *cūy* (sic); for *chivā*, is he?, *cha*; for *chēh*, she is, *cha*, *che*, *chu*; for *chēy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chi*, *chu*, and *ch^ua*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.

shōlān, burning,

Hātim.

shōlan. This form of the present participle is old, and nowadays appears only in poetry and dialects.

yikh-nā, wilt thou not come,*yihna*.*dis*, give to her,*disa*.*kaḍōn*, we shall pass over it,*karōn^v*.

III

ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmīri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gārī*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindī metres dependent on quantity. Pandit Nityānanda Śāstrī, of the Śrī-Pratāp College, Srinagar, a very competent Kashmīri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his repertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

[The marks of accentuation, acute and grave, indicate the stress-accent on which the metre is based.]

- Shāhanshāh Sultānⁱ Māhmūdⁱ Gāznavīⁱ !
 ās^u kārān pāne mūlken pārāvīⁱ ॥ 1
 fakīr lāgit ās^u phērān vān^avānⁱ !
 myāni ah^adai āsi mā kah nōt^uvānⁱ ॥ 2
 jāye ākis āsⁱ kārān dvōy^u kārⁱ !
 āḍal tāmⁱ sandi sāt^y āsak ceshmā sērⁱ ॥ 3
 jāya ākis vūcun^a hānzā ākh alīⁱ !
 mūhimma sāitin ās gōmmut sūy zalīlⁱ ॥ 4
 mūhimma sāitin ās trāvān āh tavōshⁱ !
 mūhimma sāitin tāsna rūd^amut kahti hōshⁱ ॥ 5
 yōra zālā ās lāyān gāṭa sārⁱ !
 tōra zālas āsus nā kyā khasānⁱ ॥ 6
 dōpusā shāhan kārme sāitin bāj^avātⁱ !
 lāy zālā yādi Ālla dīlas rātⁱ ॥ 7
 lāyun zālā tōr^a khūtas gāḍa hātⁱ !
 pādⁱshāhas bōṭ kun sūy āu hītⁱ ॥ 8
 gāḍa hātas bādāl dyūṭanaṣ mōhra dyārⁱ !
 lāl^a nigīn māl^a mūht^y vūntā bārⁱ ॥ 9
 rāt bārit pādⁱshāhan dyūṭus nādⁱ !
 sūy chūkā myōn sherīk nā murādⁱ ॥ 10
 mūhim kās^uvun hēkamāti Pārvardigārⁱ !
 tāp shūhul sārde gārm nōu bahārⁱ ॥ 11
 vānā yēy zan bānde mānzūr zās^anūyⁱ !
 kāṭ^a hēkamāt mūhim tāgi kās^anūyⁱ ॥ 12
 ātⁱ āndar cūy vustāḍa vānān zārⁱ !
 jūmalā ālam bānde Āhmaḍ vūmedvārⁱ ॥ 13

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.¹

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?' "

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Aḥmad, is (on Him from whom proceedeth) all the universe."

¹ The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

II. TOTAŞ ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tatⁱ ās
 pādshāh tamⁱsüy chu nāv Bah^adūr Khān. tamⁱ ās
 kurmut bāg zanānan kyut tat ās nā vat gārzanās
 tat^y bāgas manz gau pāda fakīra nazar bāzau kār
 nazar kabardārau niy kabar amis pādshāhas dopuk
 fakīra t̄au bāgas manz bōzun pādshāhan hyütun
 sāit vazīr gai tat bāgas manz vucun aⁱti fakīr

2. lache n̄au chiy har vaⁱti bīnā !
 bōz vuphā dāⁱrī ankā ||
 hā fakīrō yōr kōr tākhu !
 kati kōchuk katye peṭa ākhu ||

fakīr dapān

kurme sāla tuhund khyāu me kya !
 bōz vupha dāⁱrī anka ||

3. pādshāhas bōnt^a kanⁱ pōsh^a tür atⁱ tal momut.
 bulbula yeli yimau amis fakīras khashim kur tilⁱ
 pyau fakīr patar vasit momut bulbul gau thud vutit
 pādshāhas hōvun yi virⁱd gau nērit phirit beye āu
 bulbul mōd beye fakīr gau beye zinda hyütun nērun
 yimchis karān zāra pār dapān chis

hā fakīra khismat kare^y !
 dud^a harik khāsihō bare^y ||
 khās^a pulāu macāmā kyek nā !
 bōz vupha dāⁱrī anka ||

4. yus virⁱd fakīras ās suy bāvun amis pādshāhas
 amⁱ pādshāhan bōu vazīras

II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter ; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, " A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.¹

" O Faqīr, how didst thou enter ?

Where dost thou belong ? whence art thou come ? "

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten ? "

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

" O Faqīr, let me be thy servant !

Cups of the cream of milk will I fill for thee.

Special *pilaos* and dainties wilt thou not eat ? "

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

¹ Literally a phoenix, a *rara avis*, the Arabic '*anqā*. In the original, the imperative "hark ye" is in the singular ; I have put it into the plural, as more consonant with English idiom.

kar̄ t̄ar̄ byat pādshah̄an vazīr̄as |
 sutⁱ maḥ^aram kurun atⁱ sīr̄as ||
 gai sāl̄as shikār̄as yeg ja |
 bōz vupha dāiri anka ||

tōt^u momut vucuk d̄ar biyā bān |
 hā vaziro āsi he shubān ||
 zu amis manz thāv^utan sātha |
 bōz vupha dāiri anka ||

dop^u vazīran pādshah̄am yit^a kōl momut |
 phak chus yivān kabar kar chu gomut. ||
 chus n̄a tah^arān vantaṣ̄a s̄a kare kyā |
 bōz vupha dāiri anka ||

5. pādshāh karān zār^a pār vazīr̄as amⁱ bāpat bo
 vucehan tōt̄a kyut āsihe shūbān am^y bōzus n̄a
 vazīran kyē dapān vustād amis ās dilas manz dagāi.
 vun^y t̄āu pād^ashāh amis tōt̄as manz panun muḍ
 tunun trāvit tōtu vut thud chu phērān vazīran kar̄
 kōm t̄āv at pādshāh^a s̄andis modis manz yi^y ās amis
 dar dil.

pyau pitarun pādshahas pān̄as |
 bōr ludun vazīr̄as nā dān̄as ||
 āsus dagāye zāgān dād kha |
 bōz vupha dāiri anka ||

6. tōt^u chu havāye asmān vazīr̄ chu pādshahas
 s̄andis maris manz vut thud.

khut̄ guris khal^akan manz gau |
 dopu nak vazīr̄ mūd gurⁱ pyēṭe vasit pyau ||
 kabar dārau niy^e s̄āy kabara |
 bōz vupha dāiri anka ||

The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.

Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.

"O Vizier, how beautiful this must have been.

Put thou, I beseech thee, thy life into it for but a moment."

Hark ye, loyalty is monstrous rare.

Said the Vizier:—

"My King, for long hath it been dead.

A stink cometh from it; who knoweth when it died?

Stay here I cannot; Sir, what am I to do?"

Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.
"Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me:—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed: he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,

That became laid upon the foolish Vizier.

Treachery was watching in him like a petitioner.

Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them:—

"The Vizier fell from his horse and is dead."

That was the news that the newsman brought.

Hark ye, loyalty is monstrous rare.

7. ămⁱ vazīraṇ yelⁱ kar kōm t̃āu pādshaha sandis
maris manz tuji^{en} atas kyet shamshēr at pananis
maris korun rēza at lashkara dopun nēryu tīraṇ
dāz beye bāndūk bāz yus māryu tōtā tamis bañyau
bakcāyish ămⁱ tōtan yelⁱ bōz t̃a t̃ul gau tas fakīras
nish yus tat bāgas manz ās tamⁱ doho.

hukum dyutanay tīraṇ dāzan ।

kan t̃aivtau myānen nāzan ॥

tōtā mārānas dyutanak photu va ।

bōz vupha d̃āri anka ॥

8. yus asal ās pādshāh su chu tōtas manz fakīras
nisan su tōtā kaīsi mōr na doho aki dr̃au yi pādshāh
sālas shikāras vōt jāye akis atⁱ vucum suna sanz
ming^e mar ămⁱ süy karuk lār aṇyik lashkarⁱ manz
dopunak ămⁱ pādshahan yas kanⁱ yi talau tas dimau
gardan.

9. dopān vustād ămⁱ ming^e mari tuj vuṭ pād-
shahasandi kala pyet t̃iṇyen vuṭ t̃ajy lāris pata
yus su tōtā ās fakīr ās sāhibⁱ āga dopun amis tōtas
yas manz yi pādshāh ās dopunās gatⁱ sa nēr az
labak panun muḍ yim che amis ming^e mari pata
lārān nakha rōzān chek na.

10. dopān vustād atⁱ ās momut hāput pādshāh
t̃āu amis hāpatas manz lāryau yus yi pādshāh^asund
muḍ ās yi trāvun atⁱ.

shod bōzun tōtan lāryau ।

kuiⁱ dadari manz ho prāryau ॥

muḍ lobun kari tōs marhaba ।

bōz vupha d̃āri anka ॥

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,¹ and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

¹ A few words are here missing in Sir Aurel Stein's text.

11. tōṭa pyau atⁱ patar yi t̃āu pādshāh panānis
 maris manz yus yi vazīr ās su chu hāpātas manz
 khut pād^ashāh asal yus ās su khut guris pyet dopun
 yiman lōkan māⁱryūn hāput lōy^ahas bāndūk phut^arhas
 zang anuk rātit pādshahas nish dopunaṣ pādshahan
 tik^ar tam dagāy bo mār^ahat na kya kare ha lōk
 dapanam hāput chus vazīr t̃ye chi^v panun muḍ
 gālmūt vuma thāvat t̃a hāput vazīr boha se mārāt.

12. dapān vustād anuk zyūn zāluk hāput.

hat vāⁱnsi gau kam ya zhāday ।

āu Bah^adūr Kānas pyāday ॥

kār Vahab Kāre Allāh Allāh ।

bōz vuph dāⁱrⁱ anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.
O Wahb, the blacksmith,¹ cry "Allāh, Allāh !"

Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.

III. SAUDĀGARASŪNZ KAT

1. Saudāgar gau sōdahas ga'ri āsus zanāna sāy gaye mushtāk fakīras akis vāryahas kālas doh° aki āu saudāgar gar panun māl het pādshahas gaye kabar saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgarā sund chu atī vudānye pahar chu gomut rāt hund yi saudāgar bāi vut vōdye pyet h'eten bata trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān pata pata vātī maidānas akis manz atī ās fakīr nārhan zālīt karis amī salām bata thōunas bōnta kanī dopunas kye amī tul tōtā lāyun amis saudāgar bāye dop^unas tīr kyāzi āyak dop^unas amī phīrit az āsum āmut panun kāvand tamī gōm tēr kye tam vuñy bata dop^unas amī fakīran bo k'emāy na guda'ny dim anit amis saudāgarasund kalā adē k'emai batā pādshāh ās vuchān yi k'ēnta yimau doyau kata ka'ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun garā khat hyūr pādshāh chu bunā kanī amī tōt amis saudāgaras kale vut h'et rumāli k'et che pakān bro-bro pādshāh chu pata pata vāt amis fakīras nish tulun tōtā lāyun amis saudāgar bāye dop^unas ta sap^azak na amis pananis kāvandasunz vuñy sap^adakā mēñy.

3. pādshāh drāu vōt panun garā trāvun arām gāsh phul vut krāk dopān che saudāgar vatsau panun garā suy mōr tūrau vāt atuy saudāgar bāi dapān che pādshahas kāvand āyām suy mōrham tūrau pādshahas che kabar yi saudāgar kamī mōr

III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

tārān che pai saudāgar kamⁱ mōr kāsⁱ chu na khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bayⁱ sārⁱ chu vuchān āya amisanz kulai yi che karān gat dapān che bot^{ye} zālā pān āye hitān vut taneñy nārās manz pādshāh gōs karānas tap dapān chus pādshah yey tā ti kya? tvey tā yi kya dopunas m^{ye} trāu yil^a bo zālā pān dopunas nāgas akis p^{et} chai m^{yen} dod^a bānye sārⁱ vanē amyuk mā^{nye} trāvun yile zōl amⁱ pān pananis kāvandas sātⁱ gay^e khalās pag^a drāu pādshah vōt at nāgas p^{et} vuchin atⁱ zanāna amⁱ say zanāna chu dapān pādshah tvey tā yi kya yey tā ti kya dop^{nas} amⁱ zanāna āthⁱ duh^y dapāi bo amyuk javāb.

5. dapān vustād āth doh gai pat^a kun pādshahas pyau yād lā^{dyau} pādshah tat nāgas p^{et} vuchin sa zanāna dop^{nas} vanum tamⁱ kat^{ehund} māⁿⁱni dopunas gat an tāvul beye nut anun tāvul tā nut dop^{nas} vasyat nāgas manz nut tūn phirit dop^{nas} beye anun tāvul kana ratit thāvus nātis p^{et} kal^a dop^{nas} lāyus shamsēri hanz tund.

6. dapān lā^{yinas} samshēri hanz tund amⁱ sāt^a gatān pādshāh gāb hangat^a manga gāb.

7. dapān vustād yi che vātān bāgas akis manz atⁱ chu vuchān palang pā^{rit} atⁱ p^{et} pādshāh trāvun arām atⁱ āsaⁱ pā^{riye} yim^a vuy nyu tulit pādshāh tānuk akis jāye manz sapud bēdār vuchān

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jāy^e atⁱ lāgimat^y nagma pādshāh chu mushtāk atⁱ tamāshas kun.

8. dapān gay^e yima paⁱriye pānas amis ditsuk kunz dop^uhas yet kutis thāu kulup vut atⁱ andar t̄au andar atⁱ vuchun gur zīn kaⁱrit kodun nebar tap kaⁱrit nebar yeli korun chu vud^anye tap kaⁱrit dop^uhas khas yemis guris khot^u amis guris yi chu vuchān satau zemīnau tāⁱti navau asmānau p^yeti yi kēṣā Kudā sāban pāda kurmut ti vuch pādshahan tat sāⁱth^y gau mushtāk gōs pāda Shētān dop^unas kya chuk vuchān dop^unas pādshahan yi kēṣā Kudā sāban pāda kur ti chus vuchān dop^unas Shētānan phirit amⁱ kutā hāvai bo yi chāy mēny kunz yat kutis thāu kulup vut atⁱ andar t̄au pādshāh andar vuch^un atⁱ khar gandit dop^unas karun nebar khas amⁱ say yi kēṣā Kudā sāban pāda kur tamⁱ p^yeth kanⁱ vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barābar vatanāvun panun gar kut hyūr phirit vut vuchun atⁱ na khar pādshahas āu armān tamⁱ bāguk^u voh kveta pāⁱth^y vāt^ye tut dapān gau atⁱ nāgas p^yeth dopun tamis zanāna m^ye vante yey tā ti kya t^yey tā yi kya dop^unas ami zanāna anun panun n^yechu beye an nut beye an shamshēr dop^unas vasyat nāgas manz vālun panun n^yechu pāvun pathar thāvūs nātis p^yeth kale kanas kar^anas thap amⁱ pādshahan tuh jin shamshēr lāye amis n^yech^avis karis amⁱ zanāna thap at shamshērⁱ dop^unas yih gau ti ti gau yi tā gāk mushtāk bāgas beṣye mēny gaye mushtāk fakir^a

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo ! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan ; and Satan asked him saying, "What is it thou dost see ?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it ? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this ? If this, then why that ?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that ; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."

IV.—LĀLA MAL'KUN UNMUT G'AVUN

Dapān chu:—

Daye zār van^umai Kudāye bōz tam t'ai ।

samsār bāzi gār ॥

1

hazratⁱ Ādam guḍe lud^anam t'ay ।

mal'kau kur hai taiyār ॥

phurtas Yib^alis tatⁱ kur^u nam t'ai ।

samsār bāzi gār ॥

2

hazratⁱ Nu chi vulādi Ādam t'ai ।

phirit gās kuphār ॥

ah tamⁱ kur nayⁱ sarⁱgau ālam t'ai ।

samsār bāzi gār ॥

3

hazratⁱ Īsā k'ē chu na kam t'ai ।

Sāhib^asund tōt yār ॥

tun as^amānan p'eth tamⁱ sabak dopu nam t'ai ।

samsār bāzi gār ॥

4

hazratⁱ Musāi trāvuy kaḍam t'ai ।

Sāhib^asund kare dīdār ॥

Koh^e Tūra p'etha tamⁱ kathe ka'ri nam t'ai ।

samsār bāzi gār ॥

5

hazratⁱ Ibrāhim k'ē chu na kam t'ai ।

putalin kurun nakār ॥

tamⁱ kur dīnⁱ Mahamad mahkam t'ai ।

samsār bāzi gār ॥

6

marit kab^ara yeli vāle nam t'ai ।

pan^{en} bai kya yār ॥

tatⁱ Lāla Mal'kas kya hāv^anam t'ai ।

samsār bāzi gār ॥

7

IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he
made complete. Then Iblis ruined him, and thence (i.e. from
Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the
infidels became estranged. A sigh he uttered, and the whole
universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was
the beloved friend of God, the Master. Seated upon the four heavens
did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, "I would see the
Master with mine own eyes." He gave forth (the ten) words from
Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad
the worship of idols. He it was who established the faith of
Muhammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower
me into the grave, then what can they show to me, Lāl Malik, but
that this world is a deluder.

V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tatī chu sunar suy ās tatās bahan hatan hund zyut yūhay ās garān vast pādshahas sanzi kōdye kitī tot ās gatān sunar sanz zanāna hʻet akī doho dopus amī pādshāh kōdʻe sōzun gate panun kāvand doho aki drāu sunar sunasanz vājʻ hʻet pādshāh sanzi kōdʻi kitī amī pasand karus na dopʻnas yat chi vad āu put phirit vōt panun garʻ pyau bimār.

2. amis ās pādshāhasanzi kōdī hund ashik gomut pādshāh kōdʻi ās gomut amis sunarsund ashik dodʻmājī kun vanān pādshāh kūd :—

zargar nichuva pūr kumār !

dēshit logʻmai dodʻmāj muthai amār ॥

dodʻmāj ches vanān phirit :—

mai kar kūdye shūri bāshe !

lagak ashkanye vāle vāshe ॥

āʻre kane dithai kūdī kane dāʻlī !

ār mā lagʻham vu bāʻlī ॥

3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches tā hech lāyin rīnz beye gar sunasandī rānz ze.

4. dapān vustād garī amī sunasandi rānz ze drāu atas kʻet hitan rānz lāyān che apāʻrī tā yipāʻrī lāyān kañyevī tā shastrevī vōt ot pādshāhasanzi dāʻrī tal lāyin atī sunasandī rēnz ze pādshahasanzi kōdʻe halamas manz ami hāvus āre phirit taḍ kanī āna beye trāvun dāʻrī kanī āb beye trāvun pōshe gund beye trāvun kih beye tujen shastʻro salai

V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,

Or thou wilt be caught within the net of love.

Close thine ear, O daughter, to such words,

Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dyutun atⁱ dā'ri haṇdis dāsas kash amⁱ sunar vuch
 āu phīrit vōt panun gara dop^unas paneñye zaṇāṇa
 dop^unas kyaho karut amⁱ vununas phīrit rēnz hai
 lāy^amas tim hai gās hal^a mas manz tōre hai haunam
 phīrit tor kanⁱ āne beye hai trāunam dā'ri kanⁱ āb
 beye trāunam pōshe gund beye trāunam kih beye
 dyutun shīt^aravi salaya sāith dāsas pash dop^u nas
 amⁱ phīrit tar kanⁱ hau hāunai āṇa kustāny āsmut
 chus vupar āb hau trāu nai āb dāva kanⁱ gate
 atun pōshe gund trāunai bāgas manz salaya sāith
 hāunai anun gate pahre vāv tat chiy polādev
 nṛāza tim gaban tatenⁱ kih trāunai ches vālān
 kangañ^v.

5. dapān vustād drāu ye sunar shāman bāgi
 tāvat bāgas manz vuchun atⁱ palang kut atⁱ
 palangas p^veth shikasta sāith p^veyes nindar āyes
 yi pādshāh kūd shānda ches karān khur khurachas
 karān shānd yi k^ve hushār gās ṇa yutāñy gāsh
 lug phulenⁱ pādshāh kūd taj gar^a panun patkun gāu
 hushār sunar yivān chu yitⁱ panun gar^a vanān ches
 panen kulai kyaho karut yichus dapān phīrit sanai
 k^ve āyem dopunas amⁱ zaṇāṇa talau yūrⁱ hund vula
 gau vuchus ami paneñye zaṇāṇa vuchus chandas
 vuchān atⁱ rēnz ze sunasandⁱ timai yim tamⁱ doho
 lāyānas hal^amas manz dop^unas sa chai āmut su
 chuk ṇa gomut hushār vo beye yeli gatak kāl^achen
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan haṇdⁱ akis
 ās nas dyutmut sun kash dop^unas mōr thas amⁱ
 dop^unas phīrit maḷ māji che sa tuñye mut nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gatak teli dimai davāhan amⁱ
 dyut^{nas} martsevāngan ratēh^{na} beye nuna ratē
 h^{na} dop^{nas} beye yeli tat palāngas p^{ve}eth khasak
 teli yeyiy nindar yi dava rata han gandi zyes ada
 p^{ve}yeyiy nindar shahij drāu atⁱ yi sunar davā rat^a
 han hitun sāth vōt at bāgas manz kut at palāngas
 p^{ve}eth chu prārān tēr tāny yi kuni yivān ches na
 hitanas yiny nindar atas chus dōd at chu karit tap
 dopun vuñy āyina yetana ha bo dāⁱdis davā shahij
 kara^{ha} nindar yūthuy at dāⁱdis tunun davā tithuy
 pyōs vālin^j v^e chu lalavān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūd amis mut
 sārūy dōd karun amis sāth yi karun gut p^{ve}eyak
 nindar yutāny gāsh lug pholenⁱ kuṭvāl chu vasān
 apār kanⁱ āgaye. vuchun atⁱ pādshāhasanz kūd
 beye sunar ratⁱ amⁱ kuṭvālan nīny ratit karin havāla
 trālin karik kād atⁱ ās pakān vatⁱ akha ami süy
 dopuk yimau kādyau do^{yau} taha^{sa} dīzi krēk sunar
 ata p^{ve}etha dābzik pādshahas kar pyau kuṅg^avārⁱ
 kabar cha loṭ tatana^{sa} k^{vinna} hot tatanas.

pādshahas kar pyau kuṅg^avār^e |

pakān dil gōm tatⁱ tārē ||

vir het vātun gōt sulli gār^e |

natatas pādshāh tatⁱ mārē ||

bōz sunarsanza zanāna drāye bāzar hitan tuche lazan
 krañ^e drāye hvet.

shen kād kānan su cho bāge rēmai |

satyamis atayo Bār Kodāyu hāy ||

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."¹

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,
And as I went there, my heart became all full of anxiety.
Thou must come at dawn with money to pay the fine,
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.

Now, O God, would I enter a seventh."

¹ She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg^aren yima^a suche dopunak
 kāvand chum būnār atⁱkyā dop ham pīrau fakīrau
 suche gatan bāg^aranye satan kādkhānen yi k^vēṭa
 dapun chu ti dap^azim yōrā at^avunuy āra nēravun
 k^vē dap^azim na me gate shak dop^unak beye mā
 chu kāⁱdⁱ yeti dop has yimau pat^vami pahara ani
 moti kuṭvālen ze kāⁱdⁱ tim che patkun vāt yiman
 nish dopun amis pananis kāvandas vony k^vita
 pāⁱtⁱ mokli yeti pādshāh kūḍ tag^e mokalāvañy yi
 pādshāh kūḍ dop^unas amⁱ phīrit ti yeli tag^veham
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāḷa panun poshāk ṭunun
 pādshāh kōḍ^e pādshāh kōḍ^e hund kuḍun ṭunun
 pānes k^arand diṭanas vutamakⁱ drāye nebar pādshāh
 kūḍ gaye panun gar kuṭvālen d^yut rapaṭ pādshahas
 dop^unas pādshāh kūḍ beye ās sunar bāgas manz
 timai kyā karim kād pādshāh drāu aḍālat p^veth
 anik yim rātik kūḍⁱ ze vuchuk yim bāt ze sunar
 sanzi kulaye gandⁱ gulⁱ ze pādshahas dop^unas
 pādshaham asⁱkyā āsⁱ gamatⁱ sālas tōre kyā āⁱ tā
 vātⁱ yat ch^vānis sheharas manz gau tēr ada tāⁱ
 ch^vānis bāgas manz atⁱ vuch palang khatⁱ atⁱ p^veth
 kur arām āre āu chōn kuṭ^avāl amⁱ kya niy raṭit
 karin kād vut kuṭvāl dopun pādshahas pādshaham
 chⁱān kūḍ karnam kasam vigñya nāge p^vetha dapān
 yus atⁱ apuz kasam karehe su vutehena tatⁱ thud
 su ās tatⁱ marān dop amⁱ sunar sanzi zanāna amis
 sunaras tagⁱye yi pādshāh kūḍ bachāviny dop^unas

8. And my Master said :—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in ; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free ? Have you any plan for releasing her ?" Said he, "If I had any plan, would I now be in prison ?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife ! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the *Vigñāh Nāg*.¹ People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess ?" Said he to her, "Please tell me how ?"

¹ *Vigñāh* or *Vigñā* is the name of the tutelary goddess of the *Kāshmir* forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigñāh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop^unas ak trāu sārūy poshāk kuraṇ
 tūn krāu beye mat sūr lāg gosōny yeli ut vāt^anāvan
 amis pādshāh kūḍ^e chōn gāte gatsun amis pādshāh
 kūḍ^e gāte karin^v tap dāmānas dopun gātes mā
 ditta gude khārāt sa kya hāivī ada kasam chōnu
 mokraṭit dapi yāhazⁱ vigñya nāge nāmis mātis siva
 kya karūm nā kāsī dāmānas tap.

vigñya nāgas vatāyās srānas ।

kuv^a zānā matⁱma ludnam ra ॥

matⁱ tap lāyinam doili dāmānas ।

kuṭ^avāl gānas gud^aryau kya ॥

sāⁱri yār^a goi pānas pānas ।

kuṭ^avāl gānas gud^aryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ^avāl d^vutuk phahi
 sunarsandi bāt ze che garⁱ panānⁱ yi gau sunar
 bimār kurnas yāhoi āshkun tap yi ās sunarsanz
 zanānā gātij gudun moh^ara hathas akis rush yi
 gundun panānis kāvandas pānā lōgun saṇnyās amis
 pāraṇ gupālⁱ vātānāvun pādshāhā sund gara dopun
 amis pādshahas yi cham bāy kākin^v yi chai te
 havāla mye chiy gatsun bāyis nish su chum gōmus
 (sic) sōdahas yi chai myē gupālⁱ havāla yu tāñy asⁱ
 yimōy yi chai pāk yi thāivzin panān^e kūḍis sāⁱth
 āye phirit panen gar^a kyē kāla gau āu yi sunar
 beye gar^a punun.

11. dapān vustād lōgun sōdāgār amⁱ zanānā vātⁱ
 atⁱ pādshaha sandis sheharas manz lōg ami beye
 saṇyās kāvand thāvun dēras p^veth saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigīṇāh Nāg, save and except this mad fellow no one hath ever seized my skirt."¹

She went down to bathe in the Vigīṇāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

¹ "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund^unas dāvā dim gupālī
divān achān dū dapān ches dim gupālī.

prārān doh gau me bāl^{yē} |
sanyās āmut gupāl^{yē} ||

yi chus dapān pādshāh phīrit.

sanyās^a maulāk jande lolo |
kōtūna ak dimai dandā lōlō ||

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō |
dand himai dukhtarē khās lōlō ||

12. dapān vustād moh^ara hatas guḍun rush gundun
paneñye kūḍ^{yē} karaṇ havāla sanyāsas.

tānnaṇa tannana tanā nai |
yim kār che karān zaṇānai ||

niyanta karaṇ havālē paṇanis kāvandas dop^unas tu
zān ta yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" :—

"Longing have I been for my girl as the days went by.
The mendicant has come for his dancing girl."

And the King replies to her :—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :—

"An ascetic I am without worldly ties, tol-lol-lay.
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master :—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,

It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."¹

¹ i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār^a bōzak nā ॥

Z. 2. Sālas yihna polāu kʷeknā ।
Yitam gah begā yār^a bōzak nā ॥

3. Sat kuṭī larichim chānye lō larichim ।
Beh tam sātha yār^a bōzak nā ॥

4. Puṭal khānas biyun biyun pānas ।
Kurnak parda yār^a bōzak nā ॥

Y. 5. Atī kya thāvut asī kōna hāvut ।
Z. Dop^unas chum Kūdā yār^a bōzak nā ॥

Y. 6. Kūdā gau suy mane paneñye kās duy ।
Shōlan chu shamā yār^a bōzak nā ॥

7. Kūdā chu kunuy jal^ava dit drāu nunnuy ।
Kanye manz chā mudā yār^a bōzak nā ॥

8. Hazrat Yūsuf tul pat^a lādēyes Zalikhā ॥
Z. Yūsuf talān Zalikhā lārān ।
Dop^unas yi pazyā yār^a bōzak nā ॥

9. Nālas tap karit nyūn hā tā karit ।
Gai pēshe pādshāh yār^a bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ¹

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā?

2. (Zulaikhā) "To the feast wilt thou not come? Dainty meats wilt thou not eat?

In season or out of season, come thou to me. Wilt thou not hear, O beloved?

3. "Seven rooms have I in the palace; in my longing for thee have I prepared them.

Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved?"

4. One by one she herself in the idol-house

Covereth (each idol) with a veil.² Wilt thou not hear, O beloved?

5. (Yūsuf) "On what hast thou put a veil? What hast thou displayed to us?"

(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved?"

6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.³

He is burning bright as a lamp. Wilt thou not hear, O beloved?

7. "There is but one God, who hath manifested Himself in glory.

What purpose can there be in a stone? Wilt thou not hear, O beloved?"

8. The holy Yūsuf fled, and after him ran Zulaikhā.

Yūsuf fleeing, Zulaikhā pursuing.

Cried she, "Is it thus that thou shouldst act? Wilt thou not hear, O beloved?"

9. She caught him by the neck. She made an accusation against him.

They went before the King. Wilt thou not hear, O beloved?

¹ Yūsuf is Joseph, and Zulaikhā is Potiphār's wife.

² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

³ *Dōy*, duality, is a technical term of Kāshmirī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Miṣar ās pādshāh amis ās zid Hazretⁱ
Yūsūf^a sund.

Yūsūf kād khān kahchus na bōzān |
Mukli az 'Kūdā yār^a bōzak nā ||

11. Yeli Yūsūf lug kād atⁱ ās prāñy kād timau
dyūt kāb akis kurun tā'ibīr timā'ri pādshāh mōd
pādshahan beyis kurun tā'ibīr ta sapadaḱ pādshāh
sund pēshkār maṭⁱ hasa pā'vzi yād.

Kā'dyau kāv dyūt tā'ibīr drāk myūt |
Moklai parda yār^a bōzak nā ||

12. Pādshāh Azīza Miṣar dēshān kāb.

Azīza Miṣar kāb^anish ābtar gau bedār |
Vut shōra ga yār^a bōzak nā ||

13. Kam'yūk vut shōraḡā ?

Malan bāban pīran fakīran |
Banina hakīma yār^a bōzak nā ||

14. Kam'yūk hakīm atⁱ kābus yus mānye tārīhe
yus amⁱ Azīza Miṣren kāb ās dyūtmūt dop^unas
gulāman kābuk tā'ibīr zāne Hāzret Yūsūf.

Kābuk tā'ibīr Yūsufas chu vāphīr |
Dāden chiy davā yār^a bōzak nā ||

15. Unuk Hazret Yūsūf dop^unas pādshahan me
dyūt kāb atⁱ vanum tā'ibīr dop^unas Yūsufan kya
dyūṭhut dop^unas pādshahan ak dyūṭhum hukⁱ nāḡ

10. Azīz-ĉ Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true¹ for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ĉ Misr saw a dream.

Azīz-ĉ Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ĉ Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

¹ Literally, "sweet"

sat yivān bart^{en} nāgan satan ch^yavān beye dyūthum
 kām sat hil vuchun pukhtan satan helen ning^alān
 beye vuchun lāgar gāu sat yivān mast satan gāvun
 ning^alān amⁱ kuy vanum tāⁱbīr dopⁿnas Yūsūfan
 drāg vuthi.

16. Dapān vustād Yūsūfan moklau tāⁱbīr vanit
 pādshahas gāu asar lajis boche dopⁿnak dīyūm batā
 amⁱ vaktā pādshah k^yavān ās nā amⁱ asr^a sāⁱth
 dopⁿnak jal ānyūm dapān gai tā anuk batā yi kyōn
 dopⁿnak bey ānyūm ānye has dēga vok^avit anhas
 tā kyōn taslikā ās nā dapān atⁱ bo che sāⁱthi gau
 marit dapān pagā di^s vazirau vurdī pagā vas^yu sāⁱrē
 idgāh yas host namⁱ pāz behe nyeche suy sapadⁱ
 pādshāh dapān votⁱ idgāh āu host nam^yau Yūsūfas
 pāz āu b^yūthus nyeche banāu Yūsūf pādshāh.

Yalā vai hāvun host^u mänge nāvun ।

Yūsūf pādshāh yār^a bōzak nā ॥

17. Tāⁱrīf-i Yūsūf par Wahab Kārā khūb ।

Gat parān lā illāh yār^a bōzak nā ॥

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf. Ever as thou goest recite the creed. Wilt thou not hear, O beloved?

VII. NAYE HANZ KAT

1. Bana yas dōd tas chu pāṇas tīnanān ।
Naye hund dōd nay che pānai tī vanān ॥
2. Nai che dapān Bār Sāhib chi kunuy ।
Diya ta takhye nishi pānai chī byūnuy ॥
3. Nāi che dapān Bār Sāhib mun^a zāt ।
Pāne suy kun chi mushtāk dokht^arāt ॥
4. Hamud gatyū tas Khudāyas kun parān ।
Pād^a kurun tōt Muhammad mēz^amān ॥
5. Bār Sāhiban sāⁱth dit^anas sāmān ।
Tōr yār chas sāⁱth sāⁱth shōbān ॥
6. Nūr^a tamⁱsandi pāda kurun Ādam ।
Ād^amas sāⁱth pāda kurun īdam ॥
7. Nai che dapān lodun Ādam bē navā ।
Ās mashīyat lāⁱrī tala drāyas Havā ॥
8. Nai che dapān kya zabar ās suy sāth ।
Yamⁱ sāthai pād^a kaṛun zur yāt ॥
9. Nai che dapān hāl myō nuy bōz tuy ।
Dāⁱdye ladai chyūta sāta rōzⁱ tuy ॥
10. Nai che dapān pat vanan āsus pin hām ।
Shāk^a burgau sāⁱthī āsus shōbān ॥
11. Nai che dapān thud me āsum bāla pān ।
Sune kaṇanuy grāye dūran ches divān ॥
12. Gai ma gum^arā yiy ta tamⁱ kuy gōm badal ।
Pyōmⁱ guṭīlā lāⁱni tūr vātīt azal ॥

VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.
The reed-flute herself is telling the reed-flute's woe.
2. Quoth the reed-flute, "The Almighty is one and only one.
God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;
(As He alone is free from imperfection) only towards Himself
can he yearn day and night.
4. "Ever go ye giving forth praise to that God,
In that He created Muḥammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.
Four friends¹ are illustrious as his companions.
6. "By His glory He created Adam,
And with Adam was created this world."²
7. Quoth the reed-flute, "Adam was sent forth into the world
all alone,
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.
A woodcutter chanced upon me, a doom, a thief of my
destiny."

¹ Muḥammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

² The word *yīdam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Naz^ari tamⁱ sanzi sãⁱthⁱ sapānum tok^a sūr ॥
14. Nai che dapān takhi hut mak chum^a divān ।
Phal^a byūn byūn chale māzas chum tulān ॥
15. Mad^a me āsum had^a pāṇas ches karān ।
Bāl^a pāṇas vāle nai kãṭ chum karān ॥
16. Gay^e zhudā sai zhudāi chāi vanān ।
Ās vadān al vida ās suy karān ॥
17. Tatⁱ vālīt vatⁱ vatⁱ tam chum divān ।
Vāle vunuy turke ch^yāṇas chum^u kaṇān ॥
18. Nai che dapān lāⁱrⁱ phī^ri phī^ri chum vuchān ।
Dūri rōzⁱ rōz tō^ri dab sak chum divān ॥
19. Nai che dapān lit^ari sãⁱth yeli gāj^anas ।
Aṭar peyem yeli char kas khājⁱnas ॥
20. Dalil :—
Yeli charkas kaṭ amis turke ch^yāṇas nishi amis
p^yevān panen ham nishīn yād yim^anuy kun che
vanān kvēṭa tā kya vane.
Nai che dapān ham nishīn mēny rōdⁱ kat^{ye} ।
Vany bo dim^a hak tūri mā rōdⁱ ad vat^{ye} ॥
21. Ham nishīnan sīr panunuy bāva ha ।
Sīn^a mut^arit dōd panunuy hāv^a ha ॥
22. Nai che dapān kya ban^yām kūt ches rivān ।
Dāⁱde panane nāl^a pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe,
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the limit (of beauty),
And how much humiliation doth he cast upon my fair young form!"
16. Far from the forest was she sundered, and of that sundering she tells.
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearieth me with the long, long road.
And when he is come down, he selleth me to a carpenter."¹
18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me.
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, "When he melted my flesh with a saw,
When he set me on his lathe, 'twas as though a wood-worm had attacked me."
20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say?
Quoth the reed-flute, "Where stayed my friends and companions?
Messages would I send them. Would that I knew if they stayed half way.
21. "I would tell my secret to my friends and neighbours,
I would open my bosom, and display my grief."
22. Quoth the reed-flute, "What hath befallen me! How much do I lament!
In my woe, I pour forth cries and calls for help."

¹ A *tōrka-chān* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālā dim^a ha mār^akan ।
 Baṇaṇa rust^anau kah ti rōzān marda zan ॥
24. Dapān vustād kya vanahe yiman ham nishīnan
 yiman vanahe yiy:—
 Naraṃ kar kar baraṃ pānas chum karān ।
 Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tāⁱri nam ।
 Khām pāsān zīⁱ atā kātⁱ dāⁱri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kaṇana
 vuchus p^rivān panun ṇayis tān^y yād atⁱ ṇayis tāṇas
 kun che vanān kvēṭa kya vane:—
 Nai che dapān ṇayis tānuk chum tamā ।
 Gar ze paṇane tān^y jāṃ arzo samā ॥
27. Nai che dapān ṇayis tān myān kyah chu jān ।
 Zāne kyah tat māne bōzit gā^ri zān ॥
28. Nai che dapān ṇayis tān myān kyah zabar ।
 Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān ṇayis tān naḥ yas che zān ।
 Zāṇa suyyus āsⁱ vot^umut Lā Makān ॥
30. Nai che dapān kyah che vun^ymut masnavī ।
 Zāne suyyas āsⁱ p^rimaṭ ashka chī ॥
31. Nai che dapān mudur mas kātⁱtya ch^yavān ।
 Sudar balai nāye Subhān chiy vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith:—

What would she have said to her friends and companions?
To them verily would she have said this:—

"He planed me and he made me smooth, and with an auger bored he my body.

Prithee, behold me well. How much of my flesh is dropping from me!

25. "Shall I not weep? Holes hath he made all o'er my body.
For a petty farthing how often hath he stretched his arms upon me."

26. Moreover my Master saith:—

When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?

Quoth the reed-flute, "Yearning have I for my canebrake,
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake!
Can one who knoweth it not, understand its meaning, if he hear thereof?"

28. Quoth the reed-flute, "How excellent is my canebrake!
Can an ignorant man understand its meaning, if he hear thereof?"

29. Quoth the reed-flute, "He only will have knowledge of my canebrake
Who hath arrived at the true knowledge of God the Omnipresent."

30. Quoth the reed-flute, "What hath been said in these verses?
Only he will understand on whom hath fallen a particle of love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,
But only on Södarbal doth Subhān sing the tale of the reed-flute."

VIII. PĀDShĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atⁱ zūn^a dabi p^yeth atⁱ ās p^yeth kani āl janavāran hund yim āsⁱ prat doho yihās bōlbāsh bōzān yim āsⁱ pādshah^a sand setā khush gatān doho aki ās na bōlbāsh k^{yē} gatān dop amⁱ pādshāh bāye pādshahas az kōne che gatān bōlbāsh dapān vuchuk atⁱ ālis atⁱ manz bache ze momut^y vālik bun setā p^yūr yiman pādshahas sandyan don bāṣan anik vazīr gātily gātily. dophak noman vuch tuy kya chu gomut vuch hak yiman rot^amut kund hatis dānā vazīran akⁱ dopⁿ nak yi che yiman panen^y māj momut^s amⁱ naran kurmut^s b^{yēk} vurudz amⁱ chu nak dyutmut āmpa kane dyut^amut kund ami chi yim momut^y pādshāh vanān pādshāh bāye buy marai ṭa karizana kunⁱ pādshāh bai vanān pādshahas buy marai ṭa karizana kunⁱ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asⁱ che gabar ze timan kya kaⁱrē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kunⁱ karān chu na ti kyā zi pāne vān^y āsuk doyou bāṣau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham n^yētar gate karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun n^yētar.

3. yim pādshāh zāde ze ās timⁱ ās padān sabak doh akⁱ kar yimau pāne vāny bār^anyau doyou muslahat māji gatāu salām h^yet bar^ak trām^y lālau nigīnau gai h^yet salāmi māje trām^y rut^anak vuchuna

VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If *I* die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che
 doha doha ithai pāthin karān doha aki gau amis
 pādshāh bāye khātir yiman vura n'ech^a vin hund
 yiman dopun tuh thāⁱvyu ma sāⁱthⁱ salā yimau
 dop^uhas t̃a chak mōj asⁱ chi gabar t̃a t̃a asⁱ vātⁱ na
 gai pānas sabakas āu pādshāh panun mah^alakhān
 pādshah bāye trop^unas kut dop^unas bar kyāⁱzi kurut
 band yi ches dapān pādshāh bai bu chasa ch^yān^y
 kulai k^yin na ch^yānyen nech^avin hunz pādshāh chus
 dapān ti kya gau dop^unas tim ām lekan gud^a dim
 ti hanza vālinje ze ada mut^arai bar.

4. dyutun hukum vazīran tim āsⁱ sabak parān
 t̃at^ahāl dop^unak märe vāt^alan karūk havāla timai
 märenak dapān vōt vazīr yiman pādshāhzādan
 nishan setā gōs yin sāf dop^unak vasyu bun t̃at^ahāl^a
 dop^unak t̃al^yu yemi shah^ara tim^y t̃al^y vazīran kar
 kōm dopun märe vāt^alan māⁱryūk hōni ze karik
 yiman vālinje ze lazak t̃aⁱkis gai h^yet pādshāh bai
 dop^uhas ānyai noma pādshāh zādan hanza vālinje
 ze thāu darvāza t̃a rat thāvⁿnak darvāza rachen
 yima vālinje ze dop^uhas yim^a chai pādshāh zādan
 don hanza byūt^a atⁱ pādshāhī karna.

5. yim bāi bāran ze vātⁱ biyas pādshahas akis
 nish dop^unak pādshahan tuh chu shah^azāda me yivān
 bōz^ane tuh vanⁱ tōy tuh k^yeta pāⁱt^y chu yōr lagⁱmatⁱ
 kya sabab chu yimau dop^uhas yⁱ panun gud^arun
 dop^unak bihu m^yenish nōk^arī dapān bēth^y hazūri
 naukar amis ās pādshahas prān^y gulām ze yim z^yi
 ti gai tōr tun zanen karin zima rātas tōr pahar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith:—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

gud nyukuy pahar chu lagān amis pādshāh zādās
zyithis hihis dapān pād^ashahā sandyau doyou bātau
trāvuk arām.

6. dapān gulām chu vud^anye nazar ches pādshahā
sandin don bāten kun yim^a vuy syud log vasani
shahmār tāl^a va kane. gulām chu vuchān yeli yi
shahmār log vātane amis pādshāh bāye hādis
badanas n^{yē}zik āu lārān gulām lāyin shamshēr amis
shah mārās hani hani karinas tukrā tunun palangas
thal shamshērⁱ hādis t^{yē}gas vulun phamb log amis
pādshāh bāye hādis badanas vutherāni dopun amis
āsⁱ shahmār^a sund zehar lād^{yō}mut ami mōjūb ās yi
vutherān pādshāh gau bēdār vuchun gulām āmut
nēzik shamshēr h^{yē}t nānyi amⁱsund pahar muk^alyau
āu duyamis gulāmasund pahar āu n^{yē}zik dop^unas
pādshahan ai gulām yus akha āgas p^{yē}th bēvophāi
kaⁱre tas kya vātⁱ karun yi vuthus gulām phirit
pādshahan tas gabi kale tatun beye basta vālāny
pādshaham bo vanāi dalīlā tā thāv tam tat kan.

7. dop^u nas gulāman su ās pādshahā ak suy gau
dohā aki sālās shikāras kunuy zun sāt^h āsus pāz
vōt jāyā akis lajis trās banān ches nā kuni vuchun
jāye akis āb^a sreha hyu atⁱ dyutun barshā sāt^h
dob^ahana kurun bag^ala manzā pyāla lodun at pyālās
āb h^{yū}tun chun ās pāz tununas trāⁱvit beye borun
yi āb^a pyāla h^{yū}tun ch^{yū}n ās beye yi pāz tununas
trāⁱvit doye latⁱ tununas trāⁱvit pādshahas khut
zahar treyimi latⁱ burun dachⁱna atha chu at pyālās
tap kaⁱrit khāvur atha thāvun nebar yūthuy h^{yū}tun
chun t^{yū}thuy āu pāz tununas trāⁱvit dithas amⁱ tar

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman :—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahān rutun latan thal hitānas pakā ze karvinas
tān yi yeli mōrun pat^a pūr^us atāt^y vuny trēsh
chayen na gau vuchⁱ ne at ābas āsi na kunā āgur
pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah
māra ak shungit amⁱ suy nērān ās^u kanⁱ lāl yi āb
ās zahar yi chus vanān amis pādshahas har ga kyēy
su pādshāh sa trēsh ch^yaye h^ye su marih^ye vun^yai
sargēh kari h^ye su pādshāh tas pāzus mā mārⁱhe
pādshaham sāy che dalil sargi gatē kariⁿy.

8. muk^alyau amisund pahar t^ye āu treyimi sund
pahar ze gai pānas b^yethⁱ pādshāh chu bēdār dapān
chu amis treyimis pah^ara vālis dapān chus ai gulām
yus akha āgas p^yeth dagāi kaⁱri tas kya vāt^ye karun
dop^unas phirit amⁱ gulāman su gatē pādshaham sang
sār karun pādshaham sargi gatē kariⁿy bu vanāi
dalila tā thāvum pādshaham kan.

9. dapān chus su ās sōdāgār^a ak su sōdāgar ās
setā bakhtāvār tamⁱ süy pyau muh^yim tamⁱ süy
ās hūn byāk sōdāgāra ās dop^unas yi hūn mā
kan^ahan dop^unas kanan dop^unas karus mul kurānas
mul rupia hat nyū sōdāgāran yi hūn drāu sōdā h^yet
vōt jāye akis lajis rāt rāt^ali p^yēz tūr nyū has yi
māl hūn chu vuchān amⁱ kurⁱ nā k^yē ti sadau phul
ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni
dapān chu yat kya gōm āu yi hūn amⁱ kar nas tap
pushākas chus lamān hūn drāu bro-bro pata-pata
chus sōdāgar vāte nō vun maidānas akis manz
vuchun atⁱ tūrau thāu mut amⁱ sund māl parze āu
vun anun panun māl yi āsus tā ti beye ās yimau
tūrau beyen sōdāgāran hund nyumut titi anun
vāt^anāvun panānas dēras gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tāmis saudāgāraṣ tōg^una āmis hūnis mul karun
tāmis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād āmis hūnis kurun mul rupias
pānz hat lichin chit yi hāy tīn^{yan} āmis hūnis nāl
dop^unas tṣa gaṭṣ pananis kāvandas nishin yi chit
h^yet gau hūn vōt nazdīk āmis sōdāgāraṣ sōdāgaran
vuch parze nā^a vun yi hūn dopun panenen bāṣen
dop^unak hūn āu phīrit amⁱ kurⁱ k^ya tāny tahsīr ami
ṣunuk kaⁱrit balki chus chālāna nāl sōdāgār gau
phikri dopun vun kya kare rupia hat gōm kharj
kodun bāndūk lāy^anas tṣa mārūn yeli mārūn tṣa adā
ph^yūrus gōs nazdīk bo vuch^a ha āmis kya kākad
chu nālⁱ yohāy kurānas nālā mut^arun tṣa vuchun
atⁱ lyūkhmut rupias pānz hat ad^a ph^yūrus setā
pādshaham sāy che dalīl sargī gaṭṣe karin^y harga
hāy su sōdāgār guden^yi vuch^ahe āmis hūnis kyah
chu nāl su hūn ma mārīhe gau āmisund pahar.

11. āu tūrimis gulāmaṣanz dalīl tūrimis gulāmaṣ
vanān pādshah ai gulām yūs akha āgaṣ p^yeth bē
vuphāi kaⁱri tas kya vātⁱ karun dop^unas gulāman
pādshaham tas gaṭṣi sar ṣatun shehera manṣa dūr
kadun pādshaham bu vanai dalīla tṣa tāvum kan
dopān chus gulām su ās pādshaha ak āmis suy ās
nechiv zṣa timānai moye panenⁱ mōj pādshahan kar
vurudz zanāna sa gaye pādshāh zādan don vur^amōj
pādshāh zāda zṣa āsⁱ sabakas tōra āy āmis vura mājⁱ
niyak salām lālau nigīnau trām thāvuk āmis bōnt^a
kanⁱ yim gai beye sabakas doha doha che karān
pādshāh bāye daj panen^y rāy kya dajis bo karaha
yiman pādshāh zādan sāith guna doha aki vunun
yiman pādshāhzādan don me sāith kaⁱryu guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas t̃a chak sãñ^y mōj t̃veta asi vātⁱ na
 pādshāh zāda gai sabakas pādshāh āu darbār
 murkhas kaⁱrit vōt mahala k̃an pādshāh bāya
 trup^anas darvāza darvāza ches na thāvān dop^unas
 yi kyāzi vut^us pādshah bāy dop^unas bu chasa
 ch^yānⁱ kulai kinā chān^yen nechevin hanz dopunas
 pādshahan ti kya gau dop^unas tim ām l^yekan
 pādshāh chus dapān vun^y kya chu salā pādshāh
 bāy ches dapān me gate t̃a hanza vālinja za tima
 kh^yema bo ada kya thāvai darvāza pādshahan
 dyut hukm vazīras dop^unas yim shahzāda za dik
 marāvāt^alan atⁱ yiman karān vālinja za gau vazīr
 vōt t̃āt^ahāl yetⁱ yim shahzāda za ās yiman kun
 karān nazar setā gās yim pādshah zāda za khush
 dilas pyōs insāf dop^unak t̃al^yu yami shah^ara
 dūr t̃al^y.

12. dapān vustād mārevātalan dyut hukam
 vazīran mār^yūk hūn za māravāt^alau māⁱr^y hūn za
 kaⁱrik yiman vālinja za lazak t̃akis manz gai h^yet
 pādshāh bāye thāu darvāza pādshah chu karān
 pādshāhi t̃atⁱ.

13. shahzāda za āy t̃alān biyis pādshahas nish
 pādshahan raⁱt^y yim gulām gudeñyuk pahar āu amis
 badis hihis shahzādas chu shamā dazān pād^ashāha
 sandⁱ za bāt che palangas p^yeth arāmas yimaniy
 s^yud vasān chu shahmār yi gulām chu kadān
 shamshēr amis shahmāras chu karān tukra ami
 pata chu shamshērⁱ handis t̃ēgas valān pamb amis
 pādshah bāye handis badanas ās vutherān yi zahar
 amis shahmāra sund dopun amis mā āsim shahmāra
 sund zahar ās vutharān^y t̃a pādshah gau bēdār

me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām mārāni pādshāḥam say che
 dalīl har^agāk^{vēy} su pād^ashāḥ sar^a kaⁱrihe panen^{en}
 nechevin p^veth mā diyehe hukm mār^avātalan tuh^v
 mār^vūk ada gai tim hūṇa za māra pādshāḥam agar
 bāvar karak na su pād^ashāḥ ās sōnuy mōr yi
 pādshāḥ gāk ṭa yi kya che shamshēr atⁱ kya chiy
 palangas thal shāḥmār gan^{vi} kaⁱrit.

14. setā gāk pādshah khush ak bōy thāvun vazīr
 byāk boy banāvun pādshah.

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

IX. GRĒST BĀYE HANZ TA MĀSH TULĀRI. HANZ KAT

1. Dapān vustād yi grēst bāy ās tājamaṭ kami
bāpat kārdāran mukaṭ daman āsus kurmut zulm ami
bāpat che tājmaṭ vāṭ vanas akis manz otuy vāṭsus
māch tulaṛ amis āyi zabān dapān che amis grēsta
bāye ta kyāzi chak tājmaṭ dop^{nas} grēst^a bāye
m^{ye} chu gaṃut zulm ami dop^{nas} phērit māch
tulaṛi m^{ye} ti chu gaṃut zulm bo ches vadān ta
thāutam kan vanān māch tulaṛ grēst bāye kun.

yi tai vesī paran p^{rim}ōs karōs zār^apār |
budai che sai māch tulaṛ vanuk jāṇavār ||

2. koh^a kohāy yūra aṇyām āsus ayāl bār |
balai p^{ri}yen hāpat gānas vanān tāny nam lār ||

3. pōtven tasanden ālⁱnāsh kurun sāhībō āyna ār |
budai che sai māch tulaṛ vanuk jān^avār ||

4. dapān amis grēsta bāye yi māch tulaṛ dop^{nas}
yi hāl kur nam vanā manza hāpatan vun^y tājēs
vātās grēsta garaṣ dap^{yām} kare rahat vuch ta vuny
kya kairim yi grost thāu ta kan bu kya vanai.

thanyā matit kuṭha thāu^{nam} mōteny chem
bāndⁱhāl |

bāgenⁱ āyas grēst garaṣ sāi m^{ye} gayem gāl ||

5. drātis sāⁱtin kash^a yeli tetⁱnam kāⁱtya katis
mār |

budai che sai māch tulaṛ vanuk jāṇavār ||

IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master:—

Here was a farmer's wife who had fled from her home. And why had she done this? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife:—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu
che dapān amis grēst^a bāye chiyai kyē gamut ṭati
van vanān che vo vanān grēst^a bāy dapān ches bōz
m^{ye} kya zulm chu gamut.

azal chāvun chu samsāras chetal vasaṇi jāi |
budai chesai grēst^a bāy yōr nai rōzaṇi āy ||

7. sōṇṭa yeli mut^asāⁱthⁱ grēst^{en} dilāsa dina hai āy |
mudr^{au} kathau yerā barak zālas valena āy ||

8. harde vizē dard motuk lāyine tim hai āy |
budai chesai grēst^a bāy yōr nai rōzaṇi āy ||

9. yim phal vavim māje zemīni tim hai papit āy |
sumbrit sāⁱrit kalas kaⁱrim hata budⁱ khāris drāy ||

10. chakla chakla mukadam ta paṭ^avārⁱ tōlaṇi tim
hai āy |
budai chesai grēst^a bāy yōr nai rōzaṇi āy ||

11. āziz ta miskīn kái t^{ya} visyāi halam dār dār āy |
halam dit^amak mebar bari suy chu muklan pāy ||

12. kalāma sāⁱtin savāb likhan yit^anai lagik grāy |
budai chesai grēst^a bāy yōr nai rōzaṇi āy ||

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs*¹ in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

¹ A *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahūyiu tōr āsⁱ pakān vati āk
 broho maidān aṭⁱ maidānas yeli hūituk pakun laḡⁱ
 vaneni pānevāñy talau vanⁱtō dalila yim maidān
 karōn^y paṭa kanⁱ āk byāk shaḥṣa amis dopuk ṣa
 vanta dalila yi maidān muk^alāva hun aṃⁱ dop^unak
 phērit boh^aṣa vanemo^v dalil dalil haṣa vanemau
 kathe pānt^s pānt^{en} kathen gaṭe nam dinⁱ rupias
 pānt^s hat yimau dop^u has phērit tōr hat dimoi tōr
 zanⁱ pānt^{yū}m hat gai panenuy vanse kathe pānt^s
 dop^unak.

dyār hase chu safaras |

yār hase chu na ās^anas ||

āshⁱnāv haṣa chu ās^anas |

gaye tre kathe beye ze kathe haṣa ch^yau

ṣa zaṇāna ch^yauvna paneñy |

yesa na āsi pānes sāⁱth ||

beye haṣa

yus rāṭas bēdār rōzi |

suy haṣa zaⁱni rāje Vikarmājiteṇy kūr ||

vañye nak yima kathe pānt^s yim chus dapān van
 ṣa dalil yi chuk dapān me haṣa vañye mōv kathe
 pānt^s mil^evuk laḡai yim chus dapān rupias tōr hat
 n^yit dalil k^ye vañyit na maⁱdān chu vuñye pakenai
 amis lāyuk yimau tōrau zaⁱnyau aṃⁱ dop^u nak pakyu
 sa yeti kis pādshahas nish yisu dapi ti karau.

X. THE TALE OF RĀJĀ VIKRAMĀDITYA¹

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,² but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter

Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

¹ The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

² The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vātⁱ pādshahas nish d^yut pheryād
 torau zaⁿnyau dop^uhas pādshaham yim shakhtān
 kh^yaiy asi rupias tōr hat dopun vanemō^u kathe
 pānt^s pādshahan dop amis shakhtas van^asa kya
 vunthak yi votus phērit pādshaham bo vanai kathe
 pānt^s rupias pānt^s hat gate nam din^y ada vanai bo
 kathe pānt^s pādshahan ka^ry rupias pānt^s hat dithin
 amis shakhtas yim ka^rin yim band pāne ka^rin
 kāma amⁱ pādshahan pādshāhīhund poshāk trāvun
 gadoi yiye hund poshāk pōrun beye gandin lāl^asat
 gandin mat^ye drāu yima kathe pānt^s sar kar^ani.

3. dapān vustād gudeñy drāu beñye haṇdis
 shah^aras kun gur chus khasun vōtⁱ yeli n^yazik at
 beñye haṇdis shah^aras lazun shech^y amis beñye me
 kyā chu p^yūmut mohim bo kya yimaha tōrⁱ ami
 lazanas beñye phut phērit shech^y me kya rōzan
 pāma vār^avis manz phut phērit laz^anas beye shech^y
 me yeli na bani tōrⁱ yūn tōt^yi gat^yem ladun naptas
 kvētsā lade hamai tat gate gand karun p^yetha
 gat^yes mohar kareñy paneñy ami kar beñye kāma
 lodun paneñye kyenzi bata hana yā ts^yut yā shūt
 p^yetha kar^anas paneñy mohar korun revāna amis
 bāyis tamⁱ yeli vuch beñye haṇz mohar rotun atⁱ
 thāvun dabāvit.

4. drāu yārisanzi vati yeli vōt n^yazik sōzun amis
 mahñyu yār hasa āy pādshāhī chesna so hasa chiy
 mohim zad yāran yeli bōz drāu vōt amis yāras nish
 dapān chus hā yāra katvi gōham yōr pāⁱda pakān
 chi dunuvai. amis ās miskīnī hund poshāk nāl^y
 dapān chus yār yi kal^ati shāhī ditta m^ye yi myōn

2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tunthā t̄a yi ās^anā bōz^anā yi chu amis
 miskīnī hund poshāk yi ās bōz^anā kal^ati shāhī kami
 mukhā mahabat s̄āⁱth gau vāⁱtī yārasund gara
 yāran kūr^anas ziāfat lāy^aka pādshāh sap^añyes
 ottāñy zā kathā sar.

5. drāu vuñy zanānā handis shah^aras kun vōt
 at sheharas and kun atⁱ ās bud zanānā byūt
 amisandi gaⁱri dopun amis buje zanānā ditam drōt
 bu anā yamis guris kh^yut gāsa drāu gāsa anāni
 vuchun atⁱ gāsa maidānā at^y chu lōnān yi ās rakh
 pādshahasunz ās lādān t̄ahaly nyūk r̄atit panānis
 mējeras nish koruk kād rāt āye amis chu gatān
 pāⁱda zanānā ak amis mējeras ziāfat h^yet yi chu
 bihit palangas p^yeth ziāfat thā^yunas bōnt^a kanⁱ atⁱ
 vatⁱ khyeni don^a vai hana h^arēyek yi dyutuk amis
 kāⁱdis kurhas ālau hatō kāⁱdyau yi khyau s̄āⁱñy
 t̄ethan kāⁱd rut khyān atⁱ chu panāni jāye behit
 yimau doyou kar tamis kuri at palangas phut tar
 kuruk ālau amis kāⁱdis t̄a vuch t̄a yat palangas
 phut tar t̄ima tagi amⁱ dop^unak phīrit āñy tagimna
 hamsai ch^yum ch^yān dophas vulā vōt ot amis
 zanānā parza n̄au panun khāvand amⁱ ās parza n̄au
 mut brōnt yeli yi battāhan dit^a has yi zanānā che
 dapān amis mējeras vuñy kya karau yi chu myōn
 khāvand yi gate mārūn rātas rāt hukm dyūtun
 mārāvāt^alan dop^unak nīyūn yi kāⁱd gate mārūn
 vālinje gatyes yūrⁱ anāñy nyūk yi kāⁱd shah^aras
 nebar amⁱ dyut^anak savāl m^ye trāvⁱtoh yelā bo
 chalaha atā but Khudāyas kun karaḥa zāra pār
 trāvuk yelā vuchan āb^a hanā cholun atih atā but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābaṣ kun korun zāra pār ata p̄ōs yiman
lālan satan p̄eṭh yim tat̄ āsis gand̄matyⁱ mat̄a
yiman dopun māravāt̄lan tun hataṣ sa m̄e trāv̄yu
yela nom chu lāl sat t̄or chu toh̄yⁱ tun zan̄en tre
chu m̄ēn tohi nish.

6. ot̄tāny kaṛin t̄or kathe sare pānt̄sim kath
gayas mashit āu v̄ot panen gara beye vanān chu
timan pānt̄en zanen vanyu sa kya van̄au toh̄yⁱ
pānt̄ kathe yi votus phot phērit pādshaham kate
kathe kaṛit sare dop^unak pādshahan t̄or kathe
yimau dophas kusaṣ kusaṣ dop^unak pādshahan.

āsⁱ nāv ch̄ya pazⁱ pāith̄y āsⁱnas ।

yār chu na āsⁱnas titi puzuy ॥

zanānaṣ sa chenaṣ paneñy yasinaṣ pānas sāith che
titi puzuy ।

dyār che bakār safaras titi puzuy ॥

yima t̄or kathe karimau sar vuñy van̄yūm pānt̄yūm
kath dop^unas amⁱ shakhtan phut phērit rup̄ya hat
gat̄yem dyun dyutan̄as pādshahan dop^unas.

yūs rātas bēdār rōzi ।

suy zvāni rāje Vikarmājiteñy kūr ॥

7. pādshahan kar kām lāgun fak̄r gau v̄ot rāja
Vikarmājitun gara nazar bāzau kar nazar khabar
dārau niye khabar amis rājas dop^uhas rāja sāba
fakira ak gomut pāida yohoi dapān bu zvēnan rājasanz
kūr rāja vanān chuk phut phērit az tāny kāt̄ya
rāja zāda gamat̄y at̄e m̄are vun gau yi fak̄r havālay
Khudā ada yā lasa yā m̄ari gat̄yū khāilyūn kuṭhis
manz yat̄ⁱ yi rājasunz kūr ās palang trāv̄has shērit
khut fak̄r palangas p̄eṭh amis khāt̄ūni diṣan zvēr

found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,'" And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sā'ith kathe kathe ka'rit ka'run kām at
 poshākas korun shakāl insān hish pāne drāu dūr
 pahan byūt nazari shamā chu dazān amis khātūni
 handi shikma manza drāu azhda tēu at poshākas
 manz yat yi ami fakīran yinsān hyu kurmut ās yiy
 chu dōnān tap^y h'evān atⁱ yelina insān ās beye tēu
 yi azhda amis khātūni shikmas manz ami fakīran
 kar sargi balai che amis khātūni handis shikmas
 manz nebar k'vē che na āu fakir vōt beye at palangas
 nishi khātūni ditan zēr kathe ka'rin amis sā'ith at
 poshākas korun beye insān hyu gau beye fakir
 byūt dūri pahan. shamā chu dazāni athas k'yet ka'din
 shamshēr amis khātūni handi shikma manza log
 nā'rini yi azhda log at poshākas manz atani tujen
 shamshēr chu amis azhdahas kat'rān mōrun ka'rinas
 gānye tunun atⁱ palangas tal khut pāne at palangas
 p'eth shamshēr ditan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan
 dop mār'vātelan gat^yu yi fakir āsi momut yohoi
 vālyūn az tāny kāt'ya rāja zāda gamat^y mārā tā yi
 ti āsi momut kāt^y at kutis manz vuchuk fakir vāre
 kare zindai nazar bāzau kar nazar khabar dārau
 niye khabar rājas dop has rāja sa fakir chu zindai
 rāja sāb khut pāne at kutis manz karān chu mubarak
 amis fakiras dapān chus fakira tā vante k'veta pāt^y
 bachōk dapān chus fakir bēdār rōzana sā'ith rāja sa
 kar nazar palangas tal rājan kar nazar vuchun
 palangas tal balāya ak trau mut fakīran mā'rit
 dapān chu fakir amis rājas zabān kyah che karmut
 rāja chus dapān puz chu Khudā chu kunuy fakir

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.¹ It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

¹ Literally, "belly," but as the python certainly came out viâ the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasā chay atⁱ paneñy kūr ma diṣa
panun nishāna diṣanas vāj amis fakīras fakīrasanz
vāj rat amⁱ rājan.

9. drāu fakīr vōt panun shahar fakīri hund
zhāma tunun ka'rit pādshāhī hund poshāk purun
dyūtun hukum lashka'ri nēru sa m^{ye} sāith.

10. dapān vustād gudeñyī gau at beñye hādis
shaharas yi pādshah ti ās bāja tārān ami suy
pādshahas anyin beñye paniñy thāunas bōnt^a ka'ni
sa tami dohuch ziāfat yat tami beñye mohar āsus
p^{re}tha karmut^s dapān chus yi ch^{ya} mohur chāny
dop^unas phērit myeñyīy che dapān chus yi pādshah
buy kya gās tami dohuk miskīn paz pā'ty chu
āshnāu ās^anas.

11. hitan amis pādshahas ti lashkar dyūtun
kadam yārasund kun vōt yāras nish yāran kar
ziāfat yiman don pādshahiyan kit. rāt kaḍuk at^r
suban drāy.

12. dyūtun kadam at h^{ya}hara sandis shah^aras
kun anān nād dit amis pādshahas dapān chus anuk
sa taha^{ly} timau chu ch^{ya}ñye rakh^{ye} manza tūr
rutmut su kati chuk thāumut anik taha^{ly} dop hak
yus tohi tūr rutu rakhi manza su kati chu thāumut
yimau vun pādshaham asi chu kurmut havāle panenis
afsaras mējaras anuk mējar dop has nomau taha^{ly}au
kuruy havāla tūr su kati thāvut yi chuk dapān
m^{ye} dyūt na taha^{ly} chus karān gavāi pādshaham asi
kur tākhīt amis havāla dop^unak amⁱ pādshahan yus
tami doho fakīr lāgit ās suy chuk dapān anyūk
māravātal tōr tim vanaⁿ pānai anik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund
 su diyu yūr^y yimau mārāvātālau kar kām ka'dik
 yim lāl sat thāvik pādshahas bōnt^a kani satau manṣa
 tulin tōr ka'rinak havāla dop^unak yim kamī āsyu
 d'itamaty dop^uhas fakīran akⁱ tamī kami bāpat su
 ās dyūt^amut yemī mējaran mārāṇa bāpat dapān chu
 pādshāh amis mējaras kun me chuk na parzenāvān
 buy kya gōs su fakir yus kā'd ōstan kurmut guḍeny
 āyī sa khātūn ziāfat h^yet kheyau yek jā h^ryau t^yut
 kuru me ālau dopūm volo kā'dyau yi kh^yau sōn t^yut
 tamī patā ās bo rōt m^ye khyau tamī patā karu murde
 māzā'ry phutu palangas tar kurū me ālau ṣa ma
 zānak yat palangas vāt ka'rit me dop^umau āny
 zānenā ham sāye chum ch^vān palangas dyūt^umau
 vāt ka'rit amī paneñ^ye zānāṇa parzanāvus dop^unai
 t^ye yū chu myōn khāvand yi chu āmut fakīr lāgit
 yi gabe rātas rāt mārūn kur thas havāla noman
 mārevātālan yiman āu ār myōn yimau trāu has
 yele yiman ditim lāl sat tōr ditim t^yun zanen tre
 thāymak amānat ya't^y kya chyum tim lāl tre tōr
 chim d'ūtmat noman t^yuan zanen ye't^y kya chūy
 tim ti kōlnas zimaṣ tahsīr

13. dapān vustād dyūtun hukum paneñ^ye
 lashka'ri koḍun yi mējar ti paneñ^y zānāṇa ti
 khanenāvun khod ṭaṇanāvin don^uvai at khūdas kar
 nāviñy kañye kan atⁱ chu lekhān sāhibi kitāb

shrāk sarp makhri zan bēvophā ।

14. drāu atⁱ phīrit yi pādshāh vōt atⁱ rāja
 Vikarmājītun gara divān che rājas khabar pādshāh
 chu āmut pāneneñy bātan rāja chuk dapān sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqīr, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqīr." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqīr whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me :—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written :—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān
 buy gōs su fakīr m̄e nish chu chʸōn nishānā t̄ve
 nishi chu myōn nishānā dapān chus rāja tamⁱ dohuch
 fakīrī kya gaye azich pādshāhī kyah gaye dapān
 chus pādshāh me āsa hetamata kathe pānt timai
 āsus sar karān tamⁱ āsum lāg^u mut fakīr rājan
 kar kām ditinas sāth paneñy bāt drāṇ vōt panenis
 sheh^aras manz chu karān rāj.—vu salāma vu ikrām.

“Of a faqīr she is the wife, not of a king.” Quoth the King to him, “Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine.” Quoth the Rājā to him, “What meant the faqīrhood of those days, and what meaneth the royalty of to-day?” Said the King to him, “I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr.” Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI YĀRKAND ZĒNENI GAU

Yi m^{ye} dyōt mai tih gat̥ t̥a bozān ।

Yārkand anōn zēnān ॥

1

guḍeny dup malkānye kus ka^{ri} yohoi kār

Fōrsat chu zōrāvār ।

rāje be Yārkand bāj^a gat̥ tārān

Yārkand anōn zēnān ॥

2

Landana p^{ve}ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai ।

guḍēny Son^a marga chāvān posha mādān

Yārkand^o ॥

3

huk^uma mah^arāj Buttanis brō drāu

Balti tum age jāo ।

pīche jāo Kashmīr nāle chālān

Yārkand^o ॥

4

rasat sai ṭopōr karhai tarfan

guda lug Marāj pargan ।

tim vadān āsⁱ koṭ lagⁱ gār zān

Yārkand^o ॥

5

timan Butta garan Kāshirⁱ thāvik

Butta bāy broh n^vāvik ।

gur bātⁱ dākas zumbā che gāsa sārān

Yārkand^o ॥

6

XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.

1. What I have seen, to that attend and thou shalt hear.
“Yārkand will we conquer for ourselves.”

2. First, said the Queen of England, “Who can do this work? A mighty man is Forsyth.” To him she gave the order, “Seat thyself upon the throne of Yārkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves.”

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg¹ to enjoy the delight of the flower-meads. “Yārkand will we conquer for ourselves.”

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.² “Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves.”

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marāz.³ Lamenting were they and crying “Poor ignorant souls, whither are we come?” “Yārkand will we conquer for ourselves.”

6. In houses of these Tibetans were Kāshmīrīs quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and yaks for collecting and piling grass. “Yārkand will we conquer for ourselves.”

¹ A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

² i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

³ One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Śrīnagar.

ba rai khumba khas zanānan che sumb^arān
z^yūnte gāse vartāvān ।

aḷa āse pyāv^ala kyē āse dujān

Yārkand° ॥

7

gurⁱ manga nāvⁱhai kukar gāman

chuh karun yimna zānan ।

hari hari karān āsi timan pak^anāvān

Yārkand° ॥

8

kal^a kaṇⁱ dumbij ches laṭi kaṇ^y lākam

gāsa raz kanyek mah kam ।

gāsa gaṇḍi ta zache zīn pāⁱrit soira sāmān

Yārkand° ॥

9

rasat kaⁱrtan aṇ^yhai nān gār

matⁱ chuk pan paneṇy kār ।

g^yaja kaⁱrik krālan guḍeṇy l^yeja sārān

Yārkand° ॥

10

krāje dup^a khāvandas nā dāna krālau

kathu kit kōṇḍa vālau ।

kām hau che pak^avaṇy āⁱmi gaṭu trāvān

Yārkand° ॥

11

gūr dop^u gūr bāye donovai nērau

gau kit jāy shērau ।

vudye pyeth h^ye gāsu lāu gau gāṭan lārān

Yārkand° ॥

12

kun^ya kyet duda nut vāri h^yet bāⁱri drāu

lōkan chu safarun thāu ।

tākīt duda gūr jan^atuk bāgvān

Yārkand° ॥

13

7. Women were collected to help in distributing straw and fire-wood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hārī hārī,"¹ as they urged them along. "Yārkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.² All the appliances that they had were pack-saddles³ of straw and saddles made of rags. "Yārkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkand will we conquer for ourselves."

¹ "Tchk" is the click made to encourage a horse, "hārī hārī" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

² The *kaññekh* is the term used for the two straps or ropes attached at the back of a Kāshmiri saddle to secure blankets, etc. (Stein).

³ The *gāndī* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vāṭaḷⁱ dup vāṭūḷa bunai sera za
 chim mangān dāle muy ṭa ka ।
 ṭōraṣṭa āṛ h^yet m^yeti hai pak^anāwān
 Yārkand^o ॥

14

(vāṭij vanān phērit)
 phērit dabṛa hek vāṭaḷ gānau
 dabzi hek aṣⁱnau zānau ।
 dap^yamak vāṭaj k^yē nai chum bōzān
 Yārkand^o ॥

15

shumār bōz hai ṭāⁱḥadāraṇ
 mang^alaj ahengāraṇ ।
 vōḍ^ye p^yeṭh yiran h^yet shrānz dakhe nāwān
 Yārkand^o ॥

16

kārau ditti bārau yingar katⁱ ṭārau
 vān katⁱ jān shērau ।
 hāl kya kur hak nāl gara nāwān
 Yārkand^o ॥

17

khush kya gōsai amōb gau jān
 paṭa nyūk nāyid chān ।
 baṭṭa daje atⁱ h^yet paṭa chuk lārān
 Yārkand^o ॥

18

musla hat karān tim^a āṣa pānevāñy
 kusuy kaⁱri nāyiz ṭa chān^y ।
 kaṭa vaṇ^y kaⁱrit hai karau guzrān
 Yārkand^o ॥

19

Sābir tilavāñye tāmat yūtuy van
 yāmat khabar bōzan ।
 tān^y^o āḷ sāhib bā sōⁱri sāmān
 Yārkand^o ॥

20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkand will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.¹ Thou shouldst have said, 'I know not how to use them.'" "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkand will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkand will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkand will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.² "Yārkand will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkand will we conquer for ourselves."

20. Šābir Oilman³ only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkand will we conquer for ourselves."

¹ This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

² A thoroughly Kāshmiri sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

³ The name of the poet.

XII. ĀKHUNASANZ DALĪL

1. Tamⁱ süy ās nechiv tōr tim^a nai prūtsun bo
 buḍi ās tuhi vañyu kyah kār kaⁱryu akⁱ dopus bo
 kare yimāmat bēy dopus bo para bāng bēy dopus
 bo para vāz lokat hi torim dopus bo kare tūr doha
 ak banyāu gau pādshahas tūri vōt yeli pādshaha
 sund gara rūd vudanye tāny nerān tōra vazīr beye
 pādshahasanz kūr yi vuchuk atⁱ vudañye dop^unak
 tohi kam chu yimau dop has tu kus chuk dop^unak
 bu chus tūr yimau dop^uhas asⁱ ti che tūr kaⁱrik
 gurⁱ za sapud savār ak yi ākhun beye yi pādshāh
 kūr dop^unas vazīran nēryū tohi nasiyat hasa karai
 ak kat yina sa pādshāh kōḍvi sāithⁱ kat kuni karak
 bo hasa yimau pata ta tohi nēryū.

2. yim chu pakān pādshāh kōryi che na khabar
 yi chu na m^e sāith ākhun zāda tas cha khabar yi
 chu vazīr gāsh lug phuleni vat^y gur^yau p^yetha bun
 gaye yi pādshāh kūr kul^e akis p^yeth ata but chulun
 vuchun at kul e manz lāl yi lāl tulun āyi h^yet amis
 ākhun zādas nish tas che khabar yi chu vazīr vazīr
 kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah
 trāvān parza nāu amⁱ pādshāh kōrye vazīr na lāl
 tuluk sāith vātⁱ shahras akis manz atⁱ vuchuk
 pāryehna atⁱ manz b^yethⁱ.

3. yi chu yivān amis pādshahas nish amⁱ
 sheharakis dapān chus bo behe naukar yi chus
 dapān kya naukrī karak dapān chus bo kare gur^yen
 hanz kismat yim che yimai kathe karān sakhta
 ak āu lāl pharōsh amis pādshahas kanāni lāl chis

XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,¹ who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

¹ A Musalmān religious teacher.

za yi votⁱ sāyist yi chus dapān pādshaham ak lāl
 chu bēb^ahā byēk chu khuṭ at manz chu kyum dapān
 chus pādshāh ti kyata pāth^y āy te bōzana dapān
 chus yi phirit pādshaham tākīt chus manz kyum
 phuṭa r^yūn hargā kyum drās na ada yi pādshahas
 khush kai^ri ti gat^yem karun har gā kyum drās
 tela gat^yem bakhshāyish diñy.

4. dapān vustād phut^aruk yi lāl amⁱ manza
 drā^y kyum amⁱ sātha tun has sāyist nā^y nahit lāl
 shināk pyās nā^y gau yi lāl shināk panun gara doha
 doha chu kaḍān rātas bihān chu panani ga^ri dohas
 yivān chu lāl pasand karani amis pādshahasund
 nāyid gatān chu mast khāsani amis lāl shinākas
 tatⁱ chu vuchān amisunz yi zanāna yi ās khāb
 sūrat setā ā^y yi nāyid vazīras mast khās^anas dop^unas
 ai vazīra zanāna che amis lāl shinākas yi shuybehe
 vazīrasandi ga^ri amis karte kyēta nukhta dop^unas
 ada kya yi vazīr gau amis pādshaha sanzi kōḍve
 dop^unas ta dap pādshahas m^yegate yis lāl shinākan
 guḍēnyi lāl pasand kur tatⁱ hyu byāk lāl āsun dup
 pādshaha sanzi kōḍvi pananis mā^ylyis m^ye gate lālas
 hyu bē bahā lāl āsun ā^y lāl shināk dop^unas pādshahan
 diṣa lāl anit tat lālas hyu ā^y vōḍa lāl shināk votⁱ
 paneñye zanāna nish byūt top^a kai^rith yi chaṣ dapān
 zanāna ti kyā zi chuk phikri gamut dop^unas phērit
 amⁱ lāl shinākan pādshah chum lāl mangān bēbahā
 su ka^rti ana dop^unas amⁱ zanāna gat^y dap pādshahas
 ritas kyut dim kharj bo dimai lāl anit pādshahan
 dyutus kharj ritasumb yi anun panun gara chu
 bihit khyavān nu chu gatān pādshahas nu chu gatān

the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby.'" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tamⁱ
kul^{ve} manṣa tu jān gau h^{vet} pādshahas kar^{nas} salām
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha
kaḍun paneni gai^{ri} subhas āu nāyid mast khāsaⁿⁱ
amis lāl shinākas mast muk^{lāu} nas khāsīt tā drāu
nāyid pānas vōtⁱ beye amis vazīras nish dopun
vazīras kyē ta karta amis lāl shinākas amis che
zanāna khōb sūrat sa shūybihe vazīrasandi gai^{ri}
vazīr āu beye amis pādshaha sanzi kō^{ve} dop^{nas}
ta mang pādshahas lālan hund truṭ dop amⁱ pādshaha
sanzi koḍ^{ve} pananis mā^{lis} me gatsi^v āsun lālan hund
truṭ lāl shināk āu pādshahas nish kar^{nas} salām
pādshah chus dapān lāl hasa gat^{anai} āsaⁿⁱ sethā
tiatis sumb āu lāl shināk vōt panun gara yi chas
dapān zanāna lu^{ti} pā^{thi} kyā zi chuk bihith yi chus
dapān phērith pādshah chum mangān az lālan hund
truṭ su ka^{ti} anā bo dop^{nas} amⁱ zanāna kyē chana
phikir gat pādshahas gate h^{un} tren ritan kyut
kharj dyut^{nas} pādshahan kharj āu panun gara
h^{vet}.

6. yi chu khyevān tā ch^{avān} yuttāñy yim tre
rit gai vu chas dapān yi zanāna amis lāl shinākas
dapān ches ye ta^{ti} m^{ve} tami kul^{ve} manṣa lāl tu
jāu tami kul^{ve} kul^{ve} gate khasun h^{ur} pahan ta^{ti}
chiy nāg ta^{ti} nāgas gate andas kun dob khanun
ta^{ty} dob as manz bih zi ka^{ti} tith tath nāgas p^{eth}
yinai gudeñy she za^{nve} srān karaⁿⁱ timan kyē
ka^{ri} zina pata yiyiy timan shen zanyen hunz ziṭh
sa vasiy tat nāgas srān karaⁿⁱ poshāk trāviy ka^{rith}

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

baithis p̄eth chōn gāte gatsun tsūⁱ pāithi gāte ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman pata āyi satim^y zaⁿ trōv amⁱ poshāk ka^rith baithis p̄eth pāne vut^s nāgas manz āu yi lāl shināk tsūⁱ pāith^y āu tā tulun yi aⁱmi sund poshāk gau tā byūth ath dobas manz amⁱ kur srān ka^r baithis p̄eth vuchun atⁱ na poshāk ditsun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pāⁱdā kuruk m^ye mā kar sīras phāsh yi tā gatsiy ti dimai amⁱ kurus ālau amⁱ dob^a manzā dop^unas dim vādai Khudā yi bo mangai ti gat^yem bōzun atⁱ p̄eth dyut^unas vādai Khudā dyut^unas poshāk poshāk tsun amⁱ nāⁱ dop^unas kyah chum hukum dop^unas amⁱ lāl shinākan te gāte h^yūn m^ye sāith^y pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād amis chu nāv lāl māl pa^ri vāⁱti amis lāl shinākasund gar.

9. dapān vustād yā aⁱmis kathen harān lāl yā chis ashis harān lāl doho sath sath rāth gaye āda subu āu lāl sath tuⁱ lāl shinākan gau h^yeth pādshahas kar^anas salām lāl sath thāu nas bōntā kaⁱni pādshah gau sethā khush.

10. lāl shinākan h^yūtus rukhsat vōt panun gara patai vōtus yi nāyid amⁱ khōsus mast mast khāsīt drāu vōt yi nāyid vazīras nish amis ti khōsun mast dapān chus hā vazī^a amis lāl shinākas gamut az pāⁱdā b^yek zanāna sa che sethā khōbsūrat tamis gude nyechi hāndi khotā sethā khōbsūrat kvētsā kartā

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying: "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

amis lāl shinākas akh che lā'ki vazīr byēk che mʸe
lāyak dop^{nas} pyōm hasa beye vanun pādshah kōḍyi
gau yi vazīr dapān chu amis pādshah kōḍyi ṣa mang
mā'lis mʸe gāṣe āsun rutunā kuḍ gaye pādshah kūḍ
pananis mā'lis dapān ches mʸe gāṣe āsun rutunā kuḍ
pagā āu lāl shināk dapān chus pādshah ansa rutunā
kuḍ.

11. drāu lāl shināk vōt panun gara dapān chu
yiman zanānan don pādshah chum mangān rutunā
kuḍ su ka'iti ana bo phērith vuṣus lāl māl pa'ri
dop^{nas} gaṣ pādshahas mang tren ritan kʸut kharj
dyut^{nas} pādshahan āu hʸeth panun gara doha doha
chu kaḍān tre rʸeth gai āda lekhān che lāl māl
pa'ri kākad dapān che amis lāl shinākas gaṣ tath
nāgas pʸeth ye'mi manza bo aṇyṭhas ta'ti man
gaṣa yi kākad trāvun tōḍa khasi atho ta'ti manz
āsi kuḍ ta'ti ka'rzi thaph pānā manz va'si zina.

12. gau hʸeth yi kākad vōt ath nāgas pʸeth
trāvun yi kākad ath nāgas manz hʸūthuy yi kākad
trāvun tyutuy khut āḍa atha a'tʸ athas manz rutunā
kuḍ diṣun ath thaph am' tha'pi sā'thī āv amis hoṣ
nē'rith hoṣ hʸeth ti kuḍ hʸeth ti āu pānas vōt panun
gara rāt gaye āda subahanas gau pādshahas karun
salām ka'd'hen thāu nas bōnta ka'ni pādshāh gōs
sethā khush.

13. hʸūtus rukhsat lāl shinākan āu panun gara
āu beye yi nāyid khāsun mast amis lāl shinākas
mast khā'sith drāu vōt amis vazīras nish beye chus
dapān yiy vazīra amis lāl shinākas chuk na ṣa
vātān kun'ka'nʸ amis karta kyēṣa gau yi vazīr amis

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mightily pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithce, do thou something to him." The Vizier went to the King's

pādshah kōḍṛi dapān chus ṭa chak pādshah khūḍ
ṭa gatiye āsun akoy kuḍ pādshahas gate mangun
byāk gaye yi pādshah kūḍ dopun panānis māḷis
mʼe gate āsun byāk kuḍ āu beye lal shināk karun
salām dapān chus pādshah byāk kuḍ gate āsun.

14. āu lāl shināk vōṭ panun gara dapān chu
yiman zanānan don az chum pādshah mangān byāk
rotunṣ kuḍ divān ches lāl māl paṛi paneñy vāj dapān
ches gat tath nāgas pṛeṭh taṭṭi nāgas aḷkith kun chiy
pal buḍ taṭṭi hāu myēn vāj su pal vuṭhī thud taṭṭi
taṭṭi chai vath taṭṭi vaṭi vaṛṛa bun taṭṭi chai mʼēn
vis say diyiy rutuna kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath
palas vāj pal vuṭh thud vuṭh taṭṭi vaṭi bun bun
vuchin khātūṇa akh kuṇiy zany aṭmi dopṇnas kaṭi
ōsuk aṭmi dopṇnas lāl māl paṛiye dopuy rutuna kur
aṭmis khātūṇi pyau yād taṭmisanzüy māj ās sa yas
rutuna kaṛis sāṭhi huṭ gayau nēṛith tas che akay
nur tas chu dōd panānis dilas rāy kar aṭmi khātūṇi
yāñy mʼēñy mōj vāṭi nʼemis manoshas kheye yi ās
sethā khōbsurat aṭmis gau shōk dilas bo kare aṭmis
saṭhi nēthar voñy yeli māje hund par tavṣ pyau ath
jāye gau buñyūl aṭmis dyūtun shāp kürṇnas kanye
phul thāvun chandaṣ vāṭus māj uth dopṇnas hatai
kūḍṛi mʼe che yivān māṇṭa buy yi chaṣ na hʼevān
zima kyē aṭmi yeli zōr kurnas dopṇnas chu manōsh
ṭa dim guḍa vāḍai Khudā bo kya karaṣ na kyē
vāḍai Khudā dyūtṇnas aṭmi kur chandaṣ manṇa kañye
phul shāp tulṇnas manōsh yūthuy ās ṭa tūthuy rūḍ

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop^unas yi chu myōn haⁱkhi Khudai bo āsan yūhoi
 tārān yūhoi lud^anam māⁱji Khudāyen yi ches dapān
 mōj zab^ar gau bāyen don lad kākad aⁱmi suy aⁱthi
 dop^unas māⁱjiy lekh tūy lūkh aⁱmi kākad dyūtun
 aⁱmis lāl shinākas aⁱthi aⁱmi kur^anas ālau khātūnī
 dop^unas yi an kākad yūry vuch aⁱmi khātūni ath
 lūkhmut aⁱmisānzi māⁱji chu voi m^yēn gab^ar yi gāte
 vāt^a vunuy mārūn aⁱmis ōs aⁱmi sātha panun dōd
 pyāmut yād su ha^tuk yi kākad tūn^anas tātith aⁱmi
 khātūnī panun lūkh^anas kākad ath manz lūkh^anas
 chu vai myē bāy tuhund gāte jal^ad yūn m^ye kyā chu
 yeñyi vāl.

16. lūkhunas kakadas zabāñy kur^anas naⁱsⁱyat
 dop^unas tut yeli vātak kar^a hak salām salām pāⁱlith
 dīz^yek kākad tim anānai khyen tām ru kare ti
 ch^yōn khyun gāt^ana badal dyūt^unas sātⁱthi asl kare
 dop^unas yi khyēzi tāti tihund tāt^azi bebindā^ri
 trāⁱvith panun khyēzi tāmi pātā dap^anai tim kash
 nā hāna kareñy tat khyuth d^yūt^unas shast^aro panje
 dop^unas tim chi dyav^azāth timan yiye tas^ali shast^arvi
 panje sātⁱthi.

17. drāu aⁱti naⁱsⁱyat yād h^yet vōth thuth karūn
 timan salām dyūt^unak yi kākad aⁱmis d^yūtuk khyen
 tām^aru kare aⁱm^yuk tulān chu bus tāt^anān bebind^ar
 trāⁱvith panun chu kaḍān ti chu khyavān aⁱmi pātā
 dop^uhas yimau khash^ana hānā kar aⁱmi kur yi tū^ri
 pātⁱthi shast^aro pañje chuk aⁱmi sātⁱthi divān zilla
 zilla yimau lūkhas javāb at kākadas lūkhas asi
 ch^yena fursath hazrātⁱ sulaimān chu divān nād hal^a
 bismilla ka^rvu yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt aṭh hāṇ nak yi kākad kākad paḍuk
 karuk a'imis sāṭhⁱ yeñyⁱvōl vū che yi khātūn dapān
 a'imis khāv^andas panānis yetⁱ rōz ka kiṇa duⁱnⁱhas
 manz gatak bu chas ṭa tāⁱbya a'imi dop^unas dunyⁱhas
 manz gatau dop^unas a'imi khātūnī vuñy yeli nērau
 myēn mōj dāⁱpⁱy khyē ṭa mangum chōny gataṣ
 mangun vat^aranuk musla beye khyē maⁱn^gg^azas na
 vuñy yeli yim sakhr^vai dopuk a'imi māje mangun
 khyē ṭa dop^unas dim vat^aranuk mus^ala tath chu nāṇ
 vut^aprang drāṇ a'ti vāⁱti panun gara gara vāⁱtith
 karun taiyār roṭhuna kur gau h^veth pādshahas yi
 lāl shināk.

19. nāydan bōz lāl shināk vōt gatsān chus
 nāyid gar^a mast kās^ani a'ti vuchān chu triyim
 khātūna drāṇ a'ti nāyid puth pheⁱrith vōt vazīras
 nish dapān chu a'imis vazīras ha vazīra a'imis lāl
 shinākas che az triyim khātūna yiman don haṇdi
 khuṭa khōb-sūrath sa che lāyiki pādshāh akh che
 lāyiki vazīr b^ēk che m^ve lāyak a'imis lāl shinākas
 kar the khyē ṭa dapān chus vazīr az vane bo
 pādshahas suy pādshāh kaⁱri a'imis khyē ṭa vaⁱr^v
 dāth su maⁱri zanāna tre n^vemau aⁱsⁱ dop vazīran
 pādshahas pādshaham a'imis lāl shinākas che zanāna
 tre tiṭa chena pādshāhī manz pādshaham taⁱmis lāl
 shinākas rath ṭa khyē ṭa nukhta su guṭ galun tim^a
 zanāna tre kar^u huk dāk^hili mahala khān pādshahan
 kar fik^ara dopun manga has khyēṭa chiz ti chu anān
 sārūy vuñy dapas bo m^vēnis māⁱlisunz khabar gate
 aneñy su cha jan^a tas kiṇa dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āu lāl shināk pādshahas karun salām pādshāh chus dapān az tāñy yi mʼe vunmai ti bōzuth tʼe az gate mēnis māʼlisunz khabar aneñy su cha janatas manz kinā dōzakas drāu lāl shināk vōt panun gara dapān chu aʼti yiman zanānan tren az chum dapān pādshāh mēnis māʼli sunz khabar aneñy bo kya kare ath su che khabar kāʼtʼva vāʼri gamutʼ tas momʼtis yi vutʼas khātūn yi hoi yi yasa rothuna kāʼrī ās karān sa ās pāʼri ba Khudā aʼimi dopʼnas khʼē cha nā fikʼar gate has kharʼaj beye dapus pādshahas chōnʼ gate zūn sombʼarun māʼdānas manz zūn gate sombʼarun bē shumār.

21. sombʼarau pādshahan zūn bēshumār aʼti pʼeth khutʼ yi lāl shināk yi musulʼhan vataʼrith aʼti pʼeth byōth pāne aʼmis dopun pādshahas tā kya gatiy anun māʼlisund nishānā yi vothus pādshah dopʼnas akh gatiy anun janʼ tukh mʼeva beye gatiy anun mʼēnis māʼlīsandi daskatā khath dopun yiman diyu yath zinis nār so pāʼri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nā kuni bōzʼnā yi lāl shināk lāl shinākan dyuth ath musulʼas kasʼm dopʼnas mʼe gate vātun panun gara kah lagimnā dēshun dapān tuvʼiy aʼmi lāl shinākan ach mutʼrin tā vōtʼmuth gara panun aʼmi khā tūnī kar kāma habjōshī karun mʼeva janʼ tukh dān taiyār beye likhun khath ath karun aʼmis pādshahasandis māʼlisund daskath beye mohur aʼti manz likhun pādshahas chōnʼ gate mʼe nish vātun vazīr hʼeth beye nāyid hʼeth tithai pāʼthi yitha.

20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals¹ she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

¹ The *haft-jōsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pāⁱth^y lāl shināk m^{ye} nish vōt kakad karun havāla
 aⁱmis lāl shinākas beye dyūth^unas athas khyath
 yi dān.

23. atāñy gai tōr do yi nār gamut teta path
 rōd^amut sūr yi lāl shināk drāu longūⁱthⁱ kaⁱrith
 sula voth ath sūras manz divān chu duleñy naz^ar
 bāzau kaⁱrⁱ naz^ar khābardārau niye khab^ar dop^uhas
 pādshaham aⁱmi sūra manza gaśān che sus^a rārai
 yi ma āⁱsⁱ lāl shināk āmut yim che yimai katha
 karān nazar chak ōkun āu vōda lāl shināk athas
 khyath h^{ye}th dān beyes athas khyath h^{ye}th khath
 kaⁱrin pādshahas salām dān thāūnas bōnt^a kaⁱni
 khath thāūnas bōnt^a kaⁱni yi khath mut^arun paḍun
 ath l^uk^hmut bo kyā chus jan^a tas manz chōn^y gata
 vātun yūr^y vazīr h^{ye}th beye nāyid h^{ye}th jal^ad.

24. pādshāh chu karān fik^ara m^{ye} dapyau yi lāl
 shināk gaⁱli yi āu māⁱlisanz m^{ye} khabar h^{ye}th dapān
 pādshah aⁱmis lāl shinākas bu khyathā pāⁱth^y vāte
 tat jan^atas manz dop^unas lāl shinākan yūth z^yūn
 m^{ye} kyuth sōmb^arāvuth tīthⁱ tre gaśun sōmb^arāvāⁱni
 jal^ad vātak jan^a tas manz sōmb^a rau pādshahan z^yūn
 bēshumār aⁱtⁱ p^yeth karanāvun vat^arun aⁱtⁱ p^yeth
 khu^t pāne beye vazīr beye nāyid dyūthuk zinas
 nār to pāⁱrⁱ.

25. dapān vustād dud yi pādshah beye vazīr
 beye nāyid trin^a vai gaⁱli vōt ath lāl shinākas nish
 su vazīr yus vazīr pādshah kūr h^{ye}th ās talān tā
 sam^a kukh ākhun khu^t suy vōt aⁱmis lāl shinākasund
 gara pane vāⁱnⁱ kaⁱrikh kathe bātha vonus aⁱmⁱ lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs aⁱmⁱ nāyidan ta vazīran
 aⁱmis ās pēsh on muth dop^unas paneñy khātūn ninsa
 pānas yesa yi lāl māl paⁱrⁱ ās tas d^yūthun rukhsath
 yesa yi pata añyēn z^yēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād^ashāhī kar^ani
 lāl shināk byōth vazīrī kar^ani.—aslā malaikum vālai
 kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master :—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.



THE TEXT OF THE TALES

AS TRANSCRIBED BY

PAN̐DIT GŌVINDA KAULA

With interlinear translation into English

I

1. Shēhan-shāh Sultān-i-Mahmōd-i-Gaznavī
The-king-of-kings Sultān-of-Mahmūd-of-Ghaznī
- ôsu karān pāna mulkan pōravī.
was making himself (of-his-)lands protection.
2. Phakīr lōgith ôsu phērān wāna-wān
Faqīr having-taking-the- he-was wandering from-shop-
appearance-of to-shop
- “myāni-ah^aday āsi mā kāh nōtuwān.”
“(In-)my-time may- I-wonder- anyone feeble.”
there-be if
3. Jāyē-akis ôsi karān dwā-yi-khōr
(In-)place-a-certain they-were making prayer-of-welfare
- ad^ala-tāmⁱ-sandi-sōty āsakh cēshma sēr.
justice-his-by were-of-them the-eyes satisfied.
4. Jāyē-akis wuchun hānzāh akh alīl
(In-)place-a-certain was-seen-by- a-certain- one wretched
him fisherman
- muhima-sōtin ôsu gamot^u suy zalīl.
poverty-by was gone he-veryly brought-low.
5. Muhima-sōtin ôsu trāwān āh ta wōsh,
Poverty-by (he-)was emitting sighs and groans,
- muhima-sōtin tas na rūd^umot^u kāh-ti hōsh.
poverty-by to-him not remained any-even sense.

6. **Yōra zālāh ôs^u lāyān gāṭa sān**
 Whence a-certain-net (he-)was casting skill with
tōra zālas ôsus-na kēh khasān.
 thence to-the-net was-for-him-not anything rising.
7. **Dopus shēhan “kar mē sōtin bōji-bath**
 It-was-said- by-the- “make me with sharing
 to-him king,
“lāy zālāh, yād-i-Alāh dilas rath.”
 “cast a-single-net, memory-of-God to-the-heart seize.”
8. **Lōyun zālāh tōra khot^u tas gāḍa-hath**
 Was-cast- a-single- thence arose for-him fish-a-
 by-him net hundred
pātashēhas bōñth-kun āv suy hēth.
 the-king before came he-veryly having-
 taken(-them).
9. **Gāḍa-hatas badal dyut^unas mōhara-dyār**
 For-the-fish- in-exchange was-given-by- coin-wealth
 hundred him-to-him
lāl nigīn māl mōktay wūṭha-bār.
 rubies jewels property pearls-veryly camel-loads.
10. **Rāth barith pātashēhan dyutus nād**
 Night having-passed by-the-king was-given- a-summons
 to-him
“t^ay chukh myōn^u shērīkh nāmurād.¹
 “thou-veryly art my sharer without-hope.
11. **“Muhim kāsawun^u hēkmat-i-Parwardigār,**
 “Poverty expeller (is-)the-skill-of-Providence,
“tāph shēhul^u sarda garam now^u bāhār.
 “sunshine cold coolness warmth new spring.

¹ *Nāmurād* is the word given by Hātim. A version of the poem current in Śrīnagar has *bā-murād*, with hope. In Kāshmirī, *nā-murād* means “without hope or expectation”.

12. "Wanayĕy, 'zan banda mōnzur zāsanuy'
 " 'kāṭṭa-hēkmūṭ^u muhim tagiy kāsunuy.'"
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-
 for-thee verily.'"

13. Āthi-andar chuy wustādāh wanān zār,
 This-verily-in is-verily a-certain-teacher saying prayer,
 "jumala ālam banda Ahmad wumēdwār."
 "(on-Him-from- world the-slave Aḥmad (is-) hopeful."
 whom-is-)the-entire

¹ The meaning of the line is unknown. Hātim gives it as what he has learnt by tradition. As regard *zāsanuy*, informants in Śrīnagar tell me that it is not a Kāshmiri word. Hātim says that it is an "old" word which is unintelligible to him. The Śrīnagar version is :—

"Wanay, 'yiy zān, banda, mōnzur tē āsunuy,'
 "I-would-say- 'this know, slave, accepted by- it-is-to-be,'
 to-thee thee
 which is intelligible.

II.—TŌTA-SŪNZŪ KATH

PARROT-OF THE-STORY

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yīrān. Tātī
Country one went (i.e. is), the-country-of-Īrān. There

ôś^u pātashēhāh; tamis^ūy chuh nāv
there-was a-certain-king; to-him-verily is the-name

Bah^adūr Khān. Tāmⁱ ôś^u kor^umot^u bāg
Bahādūr Khān. By-him was made a-garden

zanānan-kyut¹. Tath ôś^ū-na wath gōrzānas.
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrāh.
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kūr^ū nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

“phakīrāh tāv bāgas-manz.” Būzun
“a-certain-faqīr entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachē-nōw^u chuy har-watī bīnāh.
2. He-who-has-a-hundred is-verily on-every-path seeing.
thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

“Hā Phakīrō, yōr kōr tākḥō?

“Ho Faqīr-O, here where didst-thou-enter-O?

“Katikō chukh? Kati-pēṭha ākhō?”

“Of-where art-thou? Where-from didst-thou-come-O?”

Phakīr dapān,—

The-faqīr (is) saying,—

“Kor^u mē sölāh. Tuhond^u khēv mē kyāh?”

“Was- by- a-stroll. Your was- by- what?”
made me eaten me

Bōz, wōphādōrī ankāh.

Hear, loyalty (is) a-rara-avis.

3. Pātashēhas bōṇṭha-kani pōshē-thūr^u.

To-the-king front-towards (was) a-flower-shrub.

Athⁱ-tal mumot^u bulbulāh. Yēli

It-veryly-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khaṣṣēm kor^u, tēli pēv
by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot^u bulbul
the-faqīr downwards having-tumbled, the-dead nightingale

gav thod^u wōthith. Pātashēhas hōwun
became erect having-arisen. To-the-king was-shown-by-him

yih virⁱd. Gav nīrith; phīrith
this magic-power. He-went having-emerged; having-retained

biyē āv, bulbul mūd^u biyē, phakīr
again he-came, the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nērun, yim
became again alive. It-was-begun-by-him to-go-forth, they

chis	karān	zāra-pāra.	Dapān
are-to-him	making	entreaties.	Saying

chis,—
they-are-to-him,—

"Hā	phakīra,	khizmath	karay,
"Ho	Faqīr-O,	service	will-I-do-to-thee,

"Dōda-harāk ⁱ	khōs ⁱ	hō	baray.
"Milk-cream-of	cups	O	will-I-fill-for-thee.

"Khāsa	pōlāv	macāma	khēkh-na?"
"Special	pilaos	(and) macāmas	wilt-thou-not-eat?"

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

4. Yus	vir ⁱ d	phakīras	ô ^s u,	suy
What	magic-power	to-the-faqīr	was,	that-veryly

bōwun	amis-pātashēhas.	Âmi-pātashēhan
was-confided-by-him	to-that-king.	By-that-king

bōw ^u	wazīras.
it-was-confided.	to-the-vizier.

Kor ^u	tarbyēth	pātashēhan	wazīras,
Was-made	instruction	by-the-king	to-the-vizier,

Suti	mah ^a ram	korun	ath-sīras.
He-also	intimately-acquainted	was-made-by-him	for-this-secret.

Gay	sōlas	shikāras	yēg-jāh.
They-went	for-excursion	for-hunting	together.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

Tōta **mumot^u** **wuchukh** **dar** **biyābān,**
A-parrot dead was-seen-by-them in the-forest,

“**Hā** **wazīrō,** **āsihē** **shūbān.**

“Ho Vizier-O, it-would-have-been beautiful.

“**Zuv** **amis-manz** **thāvtan** **sāthāh.”**

“(Thy-) soul this-one-in place-please-it for-a-certain-time.”

Bōz, **wōphādōrī** **ankāh.**

Hear, loyalty (is) a-rara-avis.

Dop^u **wazīran,**

It-was-said by-the-vizier,

“**Pātashēham,** **yūts^ū-kōl^u** **mumot^u,**

“King-my, for-a-long-time (it-is-) dead,

“**Phakh** **chus** **yiwān,** **khabar**

“Stink is-from-it coming, news (i.e. who knows ?)

kar **chuh** **gamot^u.**

when it-is gone (dead).

“**Chusna** **ṭaharān;** **wanta-sa** **kara kyāh.”**

“I-am-not waiting (i.e. able to say-please-sir I-shall-do what.”
stay here);

Bōz, **wōphādōrī** **ankāh.**

Hear, loyalty (is) a-rara-avis.

5. **Pātashēh** **karān** **zāra-pāra** **wazīras**

The king (is) making entreaties to-the-vizier

ami-bāpath. “**Bōh** **wuchahan** **tōta** **kyuth^u**”

this-for. “I would-see-it the-parrot how

āsihē **shūbān.”**

it-would-be

beautiful.”

Āmⁱ

By-this-one

būz^unas-na

was-heard-by-him-for-
him-not

wazīran **kēh.**

by-the-vizier anything.

Dapān wustād,—

(Is) saying the-teacher,—

Amis ôs^u dilas-manz dagāy. Wuñ tsāv
 To-him was the-heart-in disloyalty. Now entered
 pātashēh amis-tōtas-manz, panun^u mod^u thunun-
 the-king this-parrot-in, his-own body was-dashed-
 trōvith. Tōta wōth^u thod^u, chuh
 down-by-him. The-parrot arose erect, it-is
 phērān. Wazīran kür^u köm^ü, tsāv
 moving-round. By-the-vizier was-done a-deed, he-entered
 ath-pātashēha-sandis-madis-manz. Yiy ôs^u amis
 that-king-of-body-in. This-verily was to-him
 dar dil.
 in heart.

Pěv pētarun pātashēhas pānas,
 (That-load-which) fell to-carry-out to-the-king himself,

Bôr^u lodun wazīras nādānas.
 (That-) load was-laid-by-him to-the-vizier the-fool.

Ôsus dagāy zāgān dādkhāh.
 There-was-to-him disloyalty watching a-petitioner.

Bōz, wōphādōrī, ankāh.
 Hear, loyalty (is) a-rara-avis.

6. Tōta chuh hawā-yi-asman, wazīr
 The-parrot is (in) the-air-of-heaven, the-vizier

chuh pātashēha-sandis-maris-manz. Wōth^u thod^u
 is the-king-of-body-in. He-arose erect,

khoth^u guris lashkari-manz gav.
 mounted to-the-horse the-army-in went.

Dop^unakh, "mūd^u wazīr, guri-pēṭha
 It-was-said-by-him-to-them, "died the vizier, horse-from
wasith-pēv."
 having-tumbled-he-fell."

Khabardārav niyě say khabarāh.
 By-the-informers was-brought that-very one-piece-of-news.

Bōz, wōphādōrī ankāh.
 Hear, loyalty (is) a-rara-avis.

7. **Āmⁱ-wazīran yēli kūr^u kōm^u, tāv**
 By-that-vizier when was-done the-deed, he-entered
pātashēha-sandis-maris-manz, tujūn athas-kēth
 the-king-of-body-in, was-raised-by-him the-hand-in

shēmshēr, ath-pananis-maris korun rēza.
 a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tīrandāz biyě
 To-that-army it-was-said-by-him, "go-forth archers also

bandūkbāz. Yus māriwa tōta, tamis
 gunners. Who will-kill-of-you a-parrot, to-him

baniv bakh^acōyish." **Āmⁱ-tōtan yēli**
 there-will-become a-present." By-that-parrot when

būz^u, ta tōl^u. Gav tas phakīras-
 it-was-heard, then he-fled. He-went that fakīr-

nishě, yus tath-bāgas-manz ōs^u tami-dōha.
 near, who that-garden-in was (on-) that-day.

Hukum dyutun^uy tīrandāzan,
 Order was-given-by-him-very to-the-archers,

"Kan thāvⁱtav myānēn-nāzan."
 "Ear place-ye-please to-my-blandishments."

Tōta	māranas	dyut^unakh	photuwāh.
The-parrot	for-killing	was-given-by-him-to-them	a-certain-decision.

Bōz	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

8. Yus as^al ôs^u pātashāh, suh chuh
 Who real was king, he is

tōtas-manz phakīras-nishin. Suh tōta kaīsi
 the-parrot-in the-fakīr-near. That parrot by-any-one

môr^u-na. Dōha-aki drāv yih pātashēh
 was-killed-not. On-day-one issued this king

sōlas shikāras. Wôt^u jāyě-akis. Ati
 for-excursion for-hunting. He-arrived at-place-one. There

wuch^{ūn} miñě-mür^ū. Amis^{ūy} kür^{ūkh}
 was-seen-by-him a-hind. To-this-one-verity was-made-by-them

lār, Ūñ^{ūkh} lashkari-manz. Dop^unakh
 pursuit, She-was-brought-by-them the-army-in. It-was-said-by-him-to-them

āmⁱ-pātashēhan, “yēs-kānⁱ yih taliv,
 by-this-king, “whom-from-near she may-escape,

tas dimav gardan.”
 to-him I-will-give the-neck.”

9. Dapān wustād,—

(Is) saying the-teacher,—

Ami-miñě-mari tuj^ū wōth, pātashēha-sandi-
 By-this-hind was-raised a-leap, the-king-of-

kala-pēthⁱ thuñ^{ūn} wōth, tūj^ū. Lōris
 head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her

pata. Yus suh tōta ôs^u, yüh os^u phakīras-
after. Who that parrot was, he was the-fakīr-

nishě. Phakīr ôs^u sōhib-ě-āgāh. Dopun
near. The-fakīr was a-master-intelligent. It-was-said-by-him

amis-tōtas, yěs-manz yih pātashěh ôs^u,
to-this-parrot, whom-in this king was,

dop^unas, "gath, sa, nēr. Az labakh
it-was-said-by- "go, sir, go-forth To-day wilt-thou-take
him-to-him,

panun^u mod^u." Yim chih amis-miñě-marě-pata
thine-own body." Who are this-hind-after

lārān, nakha rōzān chěkhna.
running, near remaining she-is-to-them-not.

10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs^u mumot^u hāputh. Pātashāh tsāv
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih
that-bear-in. He-ran. Which this

pātashāha-sond^u mor^u ôs^u yih trōwun
king-of body was this was-abandoned
by-him

atīy.
there-veryly.

Shod^u būzun tōtan. Lāryāv.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.
Tree-hole-in he-waited.

Mor^u	lobun.	Kārītōs	marhabāh.
The-body	was-taken-by-him.	Make-please- ye-for-him	a-wish-of-good- luck.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

11. **Tōta pēv atiy pathar. Yih tāv**
 The-parrot fell there-veryly down. He entered

pātashāh pananis maris-manz. Yus yūh wazīr
 the-king. his-own body-in. Who this vizier

ōs^u, suh chuh hāpatas-manz. Pātashāh as^al
 was, he is the-bear-in. The-king real

yus ōs^u, suh khot^u guris-pēth. Dopun
 who was, he mounted horse-upon. It-was-said-by-him

yiman lōkan, “mōryūn hāpuṭh.” Lōy^uhas
 to-these people, “kill-ye-him the-bear.” Fired-by-them-
 at-him

bandūkh, phuṭ^or^uhas zang. Onukh
 a-gun, was-broken-by-them-
 for-him the-leg. He-was-brought-
 by-them

raṭith pātashāhas-nish. Dop^unas pātashāhan,
 having-seized the-king-near. It-was-said-by-
 him-to-him by-the-king,

“tē kūr^utham dagāy. Bōh mārahath-na,
 “by-thee was-done-by- disloyalty. I should-kill-thee-
 thee-to-me not,

kyāh karahō? Lōkh dapanam, ‘hāpuṭh
 what should-I-do? People will-say-to-me, ‘a-bear

chus wazīr.’ Tsē chuy panun^u
 is-to-him vizier.’ By-thee is-by-thee thine-own

mor^u body	gôl^umot^u. destroyed.	Wumāh Now-not	thāwath. I-may-keep-thee.	Ts^ah Thou
hāputh a-bear	wazīr. vizier.	Bōh, I,	hasa, sir,	mārath." will-kill-thee."

12. Dapān wustād,—

(Is) saying the-teacher,—

Onukh There-was-brought- by-them	zyun^u. firewood.	Zôlukh He-was-burnt- by-them	hāputh. the-bear.
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Hath A-hundred (years)	waīsi in-age,	gay, went,	kam less	yā or	jyāday, more,
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Āv Came	Bah^adūr-Khānas to-Bahādur-Khān	pyāday. the-messenger (of Death).
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Kar, Make,	Wahab-Khāra, Wahb-the-blacksmith-O,	"Alān, "Allāh,	Alāh." Allāh."
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Bōz, Hear,	wōphādōrī loyalty	ankāh. (is) a-rara-avis.
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III.—SÖDĀGARA-SÜNZ^ü KATH

MERCHANT-OF

STORY

1. Södāgār	gav	sodāhas.	Gari	ös ^ü s
A-merchant	went	for-trade.	At-home	was-to-him
zanāna.	Say	gayē	mushtākh	phakīras-
the-wife.	She-verily	went (i.e. was)	enamoured	for-mendicant-
akis	wārayāhas-kālas.	Dōha-aki	āv	södāgār
one	for-a-long-time	On-day-one	came	the-merchant
gara	panun ^u	māl	hēth.	Pātashēhas
house	his-own	goods	having-brought.	To-the-king
gayē	khabar	“södāgar	wôt ^u .”	Pātashāh
went	news	“the-merchant	arrived.”	The-king
drāv	sōlas	rāth-kyut ^u ,	wôt ^u	
issued-forth	for-an-excursion	night-by,	he-arrived	
södāgara-sond ^u .	Chuh	atiy	wōdanē,	
(at) the-merchant's (house).	He-is	there-verily	standing,	
pahar	chuh	gamot ^u	rōt ^ü -hond ^u ,	yih
a-watch	is	gone	the-night-of,	this
bāy	wōth ^ü ,	wōdi-pēth	hēs ^ü n	bata-tröm ^ü .
wife	arose,	crown-of-head-on	was-taken- by-her	a-cooked-rice- copper-dish.
Pātashāh	chuh	wuchān	tūri-pōthīn.	
The-king	is	watching	theft-like (i.e. secretly).	
Södāgar-bāy	drāyē	brūh-brūh,	pātashāh	
The-merchant's-wife	went-forth	in-front-in-front,	the-king	
chuh	pakān	pata-pata.	Wōt ⁱ	mōdānas-
is	walking	after-after.	They-arrived	a-plain-

akis-manz. one-in.	Ati There	ô ^u was	phakîr the-mendicant	nâra-han fire-a-small
zölith. having-kindled.	Kür ^u s Was-made- to-him	ami by-her	salâm, a-bow,	bata cooked-rice
thow ^u nas was-placed-by-her- for-him	bôntha-kani, front-in,	dop ^u nas, it-was-said-by-her- to-him,	"khêh." "eat."	
Am ⁱ By-him	tul ^u was-raised	thōta, a-stick,	lôyun it-was- struck-by-him	amis-sōdāgar-bāyě, to-that-to-the-merchant's- wife,
dop ^u nas it-was-said-by- him-to-her	"tîr ⁱ "late	kyāzi why	āyēkn ? didst-thou-come ?	Dop ^u nas It-was-said- by-her-to-him
ami by-her	phîrith, in-answer,	"az "to-day	ôsum was-to-me	āmot ^u come
khāwand, husband,	tāmiy by-that-verily	gōm went-for-me	tēr, delay,	khētām eat-for-me
wuñ now	bata." the-cooked-rice."	Dop ^u nas It-was-said-by- him-to-her	ām ⁱ -phakîran, by-this-mendicant,	
"bōh "I	khēmay-na. will-eat-for-thee-not.	Gōdañ First	dim give-to-me	anith having-brought
amis-sōdāgāra-sond ^u this-merchant-of	kala. head.	Ada Then	khēmay I-will-eat-for-thee	
bata." cooked-rice."	Pātashāh The-king	ô ^u was	wuchān, watching,	yih-kēnthāh whatever
yimav-dōyav by-these-two	katha words	karě, were-made,	tih that	būz ^u was-heard
pātashēhan by-the-king	sōruy. all.			

2. Dapān wustād,—

(Is) saying the-teacher,—

Drāyē	sōdāgar-bāy,	wōt ^ū	panun ^u	
Went-forth	the-merchant's-wife,	she-arrived	her-own	
gara,	khūt ^ū	hyor ^u .	Pātashāh	chuh
house,	she-mounted	above.	The-king	is
				bōna-
				below-
kani.	Ami	toṭ ^u	amis-sōdāgaras	kala,
in.	By-her	was-cut	for-that-merchant	the-head,
wūth ^ū	hēth	rumāli-kēth.	Chēh	
she-descended	having-taken (it)	a-kerchief-in.	She-is	
pakān	brūh-brūh,	pātashāh	chuh	pata-
walking	in-front-in-front,	the-king	is	after-
pata.	Wōt ^ū	amis-phakīras-nish.	Tulun	
after.	She-arrived	that-mendicant-near.	Was-raised-by-him	
thōṭa,	lōyun	amis-sōdāgar-bāyē.	Dop ^u nas,	
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-	
	by-him	wife.	by-him-to-her,	
“t ^a h	sapüz ^ū kh-na	amis-pananis-khāwanda-		
“thou	becamest-not (the wife)	this-thine-own-husband-		
sūnz ^ū ,	wuñ	sapadakha	myōñ ^ū ? ”	
of,	now	will-thou-become	mine ? ”	

3. Pātashāh drāv, wōt^u panun^u gara.
The-king went-forth, arrived his-own house.

Trōwun arām. Gāsh phōl^u, wōth^ū
Was-released- repose (i.e. he Dawn burst-forth, there-
by-him took repose). arose

krēkh. Dapān chih, “sōdāgar wātāv
an-outcry. Saying they-are, “the-merchant arrived

panun^u gara, suy môr^u tšurav.^u
 his-own house, he-veryly was-killed by-thieves."

Wōt^ü otuy sōdāgar-bāy, dapān chěh
 Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy
 to-the-king, "the-husband came-to-me, he-veryly

môr^uham tšurav.^u Pātashāhas chěh khabar,
 was-killed-by-them-for-me by-thieves." To-the-king is information,

"yih sōdāgar kāmⁱ. môr^u?" Tshārān
 "this merchant by-whom was-killed?" Seeking

chih pay, sōdāgar kāmⁱ môr^u,
 they-are a-clue, the-merchant by-whom was-killed,

kaīsi chuna khasān zima.
 o-anyone is-not rising responsibility.

4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh yih sōdāgar, zōlukh.
 Was-brought-forth-by-them this merchant, he-was-burnt-by-them.

Otuy drāv pātashāh biyě sōriy chuh
 There-veryly went-forth the-king and-also all is

wuchān. Āyě amⁱ-sünz^ü kōlay, yih chěh
 seeing. She-came him-of the-wife, she is

karān gath. Dapān chěh, "bōti
 doing the-suttee-procedure Saying she-is, "I-also

zāla pān." Āyě, hēs^{ün}
 will-burn (my) body." She-came, was-begun-by-her

wōth-tshunū^ü nāras-manz. Pātashāh gōs,
 a-leap-to-be-taken the-fire-in. The-king went-to-her

kür^unas **thaph.** **Dapān** **chus** **pādashāh,**
was-made-by- hand-grasping. Saying is-to-her the-king,
him-to-her

“yiy, **ta** **tih** **kyāh?** **Tiy,** **ta** **yih**
“this-if, then that what? That-if, then this

kyāh?” **Dop^unas,** **“mě** **trāv** **yēla.**
what?” It-was-said-by- “for-me let-go from-restraint.
her-to-him,

Bōh **zāla** **pān.”** **Dop^unas,** **“nāgas-akis.**
I will-burn (my) body.” It-was-said- “spring-one-
by-her-to-him,

pēth **chēy** **myōn^u** **dōda-bēñě.** **Say** **waniy**
on is-veryly my milk-sister. She-veryly will-tell-
to-thee

amyuk^u **māñě.”** **Trōv^un** **yēla,**
of-this the-meaning.” She-was-let-go- from-restraint,
by-him

zōl^u **ami** **pān** **pananis-khāwandas-sōty,**
was-burnt by-her (her) body her-own-husband-with,

gayě **khalās.** **Pagāh** **drāv** **pādashāh,**
she-went (to) freedom Tomorrow went-forth the-king,
(from existence).

wōt^u **ath-nāgas-pēth.** **Wuch^un** **ati**
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, **amis^uy** **zanāni** **chuy** **dapān**
a-certain-woman, to-that-very woman is-veryly saying

pādashāh, **“tiy,** **ta** **yih** **kyāh?** **yiy,**
the-king, “that-if, then this what? this-if,

ta **tih** **kyāh?”** **Dop^unas** **ami** **zanāni,**
then that what?” Was-said-by- by-that woman,
her-to-him

“ōṭhi-dōhⁱ dapay bōh amyuk^u jēwāb.”
 “after-eight-days I-will-tell- I of-this the-answer.”
 to-thee

5. Dapān wustād,—

(Is) saying the-teacher,—

Öṭh dōh gay, path-kun pātashēhas
 Eight days went, afterwards to-the-king
 pēv yād. Lādyāv pātashāh tath-nāgas-
 fell memory. Ran the-king that-spring-

pēṭh. Wuch^{ūn} sōh zanāna, dop^unas,
 upon. Was-seen-by-him that woman, was-said-by-
 him-to-her,

“wanum tami-kathi-hond^u mānē.” Dop^unas,
 “tell-to-me that-word-of meaning.” Was-said-by-
 her-to-him,

“gāth, an ṭhāwul biyē noṭ^u.” Onun
 “go, bring a-goat and-also a-jar.” Was-brought-
 by-him

ṭhāwul ta noṭ^u. Dop^unas, “was yith-
 a-goat and a-jar. Was-said-by- “descend this-
 her-to-him,

nāgas-manz, noṭ^u ṭhun-phirith.’ Dop^unas
 spring-in, the-jar put-having-reversed Was-said-by-
 (it).” her-to-him

biyē, “anun ṭhāwul kana raṭith,
 also, “bring-it the-goat by-the-ear having-seized,

ṭhāwus naṭis-pēṭh kala.” Dop^unas, “lāyus
 place-of-it the-jar-upon the-head.” Was-said-by- “strike-
 her-to-him, to-it

shēmshēri-hünz^ū ṭünd^ū.”
 a-sword-of stroke.”

athⁱ-tamāshēs-kun.
this-very-spectacle-towards.

8. Dapān,—

(Is) saying (the-teacher),—

Gayě	yima	pariyě	pānas.	Amis
Went	these	fairies	for-themselves (i.e. <i>away on their own business</i>).	To-him

dit^ukh	kunz.	Dop^uhas,	“yith	kuṭhis
was-given- by-them	a-key.	It-was-said-by- them-to-him,	“to-this	to-room

thāv	kuluph.	Wōth,	atsh	andar.”
apply (i.e. open)	the-lock.	Arise,	enter	within.”

Tsāv	andar.	Ati	wuchun	gur^u
He-entered	within.	There	was-seen-by-him	a-horse

zīn	karith.	Kodun	nēbar	thaph
saddle	having-made.	It-was-brought- forth-by-him	outside	hand- grasping

karith.	Nēbar	yěli	koḍun,	chuh
having-done.	Outside	when	it-was-brought- forth-by-him,	he-is

wōḍañě	thaph	karith.	Dop^uhas,
standing-still	hand-grasping	having-done.	It-was-said-by- them-to-him,

“khas	yimis-guris.”	Khot^u	amis-guris.
“mount	to-this-to-horse.”	He-mounted	to-that-to-horse.

Yih	chuh	wuchān,	sataṇ-zamīnav-tālⁱ
He (i.e. the king)	is	seeing,	the-seven-worlds-below

ti	nawav-asmānav-pēthⁱ	ti,	yih-kēnthāh
both	the-nine-heavens-above	also,	what-ever

Khōdā-Sōban	pōda	kor^umot^u	tiḥ	wuch^u
by-God-the-Master	created	(was) made	that	was-seen

pātashēhan.	Tathⁱ-sōty	gav	mushtākh.
by-the-king.	That-very-with	he-became	entranced.

Gōs	pōda	Shētān.	Dop ^u nas,	"kyāh
Became-to-him	visible	Satan.	It-was-said-by-	"what
			him (Satan)-to-him,	

chukh	wuchān ? "	Dop ^u nas	pātashēhan,
art-thou	seeing ? "	It-was-said-by	by-the-king,
		him-to-him	

"yih-kēnshāh	Khōdā-Sōban	pōda	kor ^u ,
"what-ever	by-God-the-Master	created	was-made,

tih	chus	wuchān."	Dop ^u nas	Shētānan
that	I-am	seeing."	It-was-said-by-	by-Satan
			him-to-him	

phīrith,	"ami-khōta	hāway	bōh.	Yih
in-reply,	"that-than	(more) will-show-	I.	This
		to-thee		

chēy	myōñ ^ü	kunz.	Yith-kuthis	thāv
is-veryly	my	key.	To-this-room	apply

kuluph.	Wōth,	aṣh	andar."	Tsāv
the-lock.	Arise,	enter	within."	Entered

pātashāh	andar.	Wuchun	ati	khar
the-king	within.	Was-seen-by-him	there	an-ass

gandith.	Dop ^u nas,	"kaḍun	nēbar,	khas
bound.	It-was-said-by-	"bring-it-	outside,	mount
	him (Satan)-to-him,	forth		

amis ^ü y.	Yih-kēnshāh	Khōdā-Sōban	pōda
to-that-very-one.	What-ever	by-God-the-Master	created

kor ^u ,	tami-pēth ⁱ -kani	wuchakh	biyē
was-made,	that-in-addition-to	thou-shalt-see	more

kēh."	Khot ^u	pātashāh	amis-kharas.
something."	Mounted	the-king	to-that-ass.

9. Dapān wustād,—
(Is) saying the-teacher,—

Barābar	wātanōwun	panun^u	gara.
At-once	he-was-caused-to-arrive- by-him (the-ass)	his-own	house.

Khot^u	hyor^u.	Phīrith	woth^u.	Wuchun
He-ascended	up.	Returning	he-descended.	Was-seen- by-him

ati	na	khar.	Pātashēhas	āv	armān
there	not	the-ass.	To-the-king	came	longing

tami-bāguk^u.	Wōh	kētha-pōthⁱ	wāti?
of-that-garden.	Now	how	will-he-arrive (there)?

Tot^u,	dapān,	gav	athⁱ-nāgas-pēth.
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

Dopun	tamis-zanāni,	“mē	wanta
It-was-said-by-him	to-that-to-woman,	“to-me	please-tell

iyi,	ta	tih	kyāh?	tiy,	ta	yih
this-if,	then	that	what?	that-if,	then	this

kyāh?”	Dop^unas	ami	zanāni,	“anun
what?”	It-was-said-by- her-to-him	by-that	by-woman,	“bring-him

panun^u	nēcyuv^u,	biyē	an	noṭ^u,	biyē
thine-own	son,	also	bring	a-jar,	also

an	shēmshēr.”	Dop^unas,	“was	yith-
bring	a-sword.”	It-was-said-by- her-to-him,	“descend	this-

nāgas-manz,	wālun	panun^u	nēcyuv^u,
spring-in,	bring-down-him	thine-own	son,

pāwun	pathar,	thāwus	naṭis-pēth
cause-him-to-fall	down,	place-of-him	the-jar-upon

kala."	Kanas	kür^ünas	thaph	āmⁱ
the-head."	To-his-ear	was-done-by- him-to-him	hand- grasping	by-that

pātashēhan,	tuj^ūn	shēmshēr,	lāyi
by-king,	was-raised-by-him	the-sword,	he-will-strike

amis-nēcivis,	kür^üs	ami-zanāni	thaph
to-that-to-son,	was-made- for-him	by-that-by- woman	hand-grasping

ath-shēmshēri.	Dop^unas,	"yiy,	gav
to-that-to-sword.	It-was-said-by- her-to-him,	"this-verily,	became (i.e. is)

tiḥ ;	tiy,	gav	yih.	Ts^ah	gōkh
that ;	that-verily,	became (i.e. is)	this.	Thou	becamest

mushtākh	bāgas ;	bēñě	myōñ^ū	gayě
enamoured	for-the-garden ;	the-sister	mine	became

mushtākh	phakīras."
enamoured	for-the-mendicant."

IV.—LĀLA-MALIKUN^u WON^uMOT^u GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

1. Dapān-chuh,—

Saying-he-is,—

Dayě,

O-God,

zār

petitions

wānⁱmay,are-said-by-me-to-
Thee,

Khödāyě,

O-God,

bōztam

please-to-hear-me

tay,

. . . ,

Samsār

The-world

bözⁱgār.

(is) a-deceiver.

2. Hazrat-i-Ādam

Saint Adam

gōḍa

first

lod^unamwas-sent-by-Him-
for-me

tay,

. . . ,

Malakav

By-angels

kor^uhayhe-was-made-by-
them-veryly

tayār.

complete.

Phor^uWas-a-plunderer
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor^unam¹he-was-expelled-
by-him-for-me

tay,

. . . ,

Samsār

The-world

bözⁱgār.

(is) a-deceiver.

3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . . ,

Phīrith

Having-become-
hostile

gös

went-for-him

kuphār.

the-infidels.

¹ Hātīm pronounces this word *kur^unam*, but Śrīnagar paṇḍits *kuḍ^unam* or *koḍ^unam*.

Āh **tāmⁱ** **korⁿnay,** **sārⁱ** **gav** **ālam**
 A-sigh by-him was-made- flooded (in went the-universe
 by-him-veryly, his tears)

tay,

...

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

4. **Hazrat-i-Yisāh** **kēh** **chuna** **kam** **tay,**
 Saint Jesus anything is-not less ... ,
Sōhiba-sond^u **tōth^u** **yār.**
 The-Master-of beloved friend.

Tsōn **asmānan-pēth** **tāmⁱ** **sabakh** **dop^unam**
 Four heavens-upon by-Him lecture was-said-by-
 Him-for-me.

tay,

...

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

5. **Hazrat-i-Musāy** **trōwuy** **kadam** **tay,**
 Saint by-Moses was-put-forth- a-step ... ,
 verily

Sōhiba-sond^u **kara** **dīdār.**
 The-Master-of I-will-do seeing.

Kōh-i-Tōra-pētha **tāmⁱ** **katha** **karēnam**
 Mount-of-Sinai-from-on by-him words were-made-by-
 him-for-me

tay,

...

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

- | | | | | | |
|-----------|---|--|--|---|--------------------|
| 6. | Hazrat-i-Yibrāhim
Saint Abraham | kēh
anything | chuna
is-not | kam
less | tay,
... |
| | Putalēn
(Of-) idols | korun
was-made-by-him | nakār.
prohibition. | | |
| | Tāmⁱ
By-him | kor^u
was-made | dīn-i-Mahmad
the-faith-of-Muhammad | mahkam
established | tay,
... |
| | Samsār
The-world | bözⁱgār.
(is) a-deceiver. | | | |
| 7. | Marith
Having-died | kabari
in-the-grave | yēli
when | wālanam
they-will-cause-me-to-descend | tay,
... |
| | Panin
My-own | böyⁱ
brethren | kyāh
or | yār.
friends. | |
| | Tati
There | Lāla-Malikas
to-Lāl-Mallik | kyāh
what | hāwanam
will-they-show-to-me | tay,
... |
| | Samsār
The-world | bözⁱgār.
(is) a-deceiver. | | | |

V.—SÖNARA-SÜNZÜ KATH

THE-GOLDSMITH-OF STORY

1. Dapān wustād,—

(Is) saying the teacher,—

Shēharā A-city	akh one	chuh-ôs^umot^u. has-been.	Tātⁱ There	chuh is
sōnar. goldsmith.	Suy He-veryly	ôs^u was	tāṭas (of-) pupil	bahan-hatan-hond^u twelve-hundred-of
zyuth^u. the-superior.	Yuhuy He	ôs^u-gadān was-making	wasth articles	
pātashēha-sanzě-kōrě-kitⁱ. the-king's-daughter-for.		Tot^u There	ös^u-gashān was-going	
sōnara-sünz^ü the-goldsmith-of	zanāna wife	hēth. carrying (them).	Aki-dōha On-one-day	
dopus it-was-said-to-her	ami-pātashāh-kōri, by-that-king's-daughter,	“sōzun^u “is-to-be-sent	gāshi it-is-proper	
panun^u thine-own	khāwand.” husband.”	Dōha-aki On-day-one	drāv went-forth	
sōnar, the-goldsmith,	sōna-sünz^ü gold-of	wōj^ü ring	hēth, 'having-taken,	
pātashāha-sanzě-kōrě-kit^ü. king's-daughter-for.		Ami By-her	pasand approval	
kür^üsna. was-made-for-it-not.	Dop^unas, It-was-said-by-her-to-him,	“yith “to-this	chěy is-veryly	
wad.” crookedness.”	Āv He-came	pot^u (home) back.	phirith. returning.	Wōt^u He-arrived

panun ^u	gara.	Pěv	bēmār.
his-own	house.	He-fell	sick.

2. Amis	ôsus	pātashāha-sanzě-kōrě-hond ^u
To-him	was-to-him	the-king's-daughter-of

ash ^ě kh	gōmot ^u .	Pātashāh-kōrě	ô ^u s-gōmot ^u
love	become.	To-the-king's-daughter	was-become

amis-sōnara-sond ^u	ash ^ě kh.	Dōda-mājě-kun
this-goldsmith-of	love.	The-foster-mother-to

wanān	pātashāh-kūr ^ū ,—
(is) saying	the-king's-daughter,—

“Zargar-něcyuvāh	pūr ^u -khumār.
“A-goldsmith-son	(is) full-of-languishment.

“Dīshith	log ^u m ^ū y,	dōda-māji,	mot ^u
“Having-seen-him	is-attached-to-me-veryly,	O-foster-mother,	mad

hay	amār.”
O!	desire.”

Dōda-mōj ^ū	chěs-wanān	phīrith,—
The-foster-mother	is-to-her-saying	answering,—

“May	kar,	kūr ⁱ yěy,	shur ⁱ -bāshě.
“Do-not	make,	O-daughter,	child-talk.

“Lagakh	ash ^ě kañě	wālawāshi.
“Thou-wilt-be-caught	love-of	(in-) the-net.

“Ōra-kani	ditay,	kūr ⁱ ,	kana-dōlī.
“In-that-direction	give-veryly,	daughter	ear-closing.

“Ōra	mā	lagaham	wōbālī.”
“(So that) from-there	not	mayst-thou-find-thyself-not	in-blameworthiness.

3. Sōnar chuh bēmār. Amis chuh
 The-goldsmith is sick. To-him is
 aṣḥ^ēkun^u tab. Amis-sōnara-sünz^ü-kölay chēh
 love-of fever. That-goldsmith's-wife is
 gāt^üj^ü. Amis tog^u bōzun āmⁱ-sond^u
 clever. To-her it-was-possible to-understand him-of
 dōd^u. Dapān chēs, “ṣ^ah hēch lāyānⁱ
 the-pain. Saying she-is-to- “thou learn to-be-thrown
 him,
 rīnzⁱ, biyē gar sōna-sāndⁱ rīnzⁱ z^ah.”
 balls, also make gold-of balls two.”

4. Dapān wustād,—
 (Is) saying the-teacher,—

Gārⁱ āmⁱ sōna-sāndⁱ rīnzⁱ z^ah.
 Were-made by-him gold-of balls two.
 Drāv athas-kēth hēth rīnzⁱ. Lāyān-
 He-went-forth the-hand-in taking balls. Throwing-he-
 chuh apörⁱ ta yipörⁱ kañivⁱ
 is in-that-direction and in-this-direction stone-of
 ta shēstrāvⁱ. Wôt^u ot^u pātashāha-sanzē-
 and iron-of (balls). He-arrived there the-king's-
 dārē-tal. . Löyin ati sōna-sāndⁱ rīnzⁱ
 window-under. Were-thrown- from-there gold-of balls
 by-him
 z^ah . pātashāha-sanzi-kōri-halamas-manz. Ami
 two the-king's-daughter's-lap-cloth-into. By-her
 hōwus ōra phirith thüd^ü-kani ōna,
 was-shown- there-from turning- backwards (a) mirror,
 to-him herself

biyě trôwun dâri-kânⁱ āb, biyě
again was-cast-by-her the-window-
through water, again

trôwun pōshě-gõnd^u, biyě trôwun
was-cast-by-her (a) flower-bunch, again was-cast-by-her

kīh, biyě tuj^un shěstriuv^ü salay,
hair, again was-lifted-up-by-her a-made-of-iron spike,

dyutun ath-dārě-handis-dāsas khash. Āmⁱ
was-given-by-her to-that-window's-sill a-cut. By-that
her

sõnar¹ wuchⁱ, āv phīrith,
goldsmith they-were-seen, he-came (home) returning,

wôt^u panun^u gara. Dop^unas panañě-zanāni.
he-arrived his-own house. It-was-told-
by-him-to-her to-his-own-wife.

Dop^unas, "kě-hõ koruth?" Āmⁱ
It-was-said-by-her- "what-Sir was-done-by-thee?" By-him
to-him,

won^unas phīrith, "rīnzⁱ hay lōyⁱmas.
it-was-said-by-him- answering, "the-balls O were-thrown-by-
to-her me-to-her.

Tim hay gös halamas-manz. Tõra hay
They O went-for-her the-lap-cloth-
into. Therefrom O

hōw^unam phīrith thūd^ü-kani õna, biyě
was-shown-by- turning-herself backwards (a) mirror, again
her-to-me

hay trôw^unam dâri-kânⁱ āb, biyě
O was-cast-by-her- the-window-through water, again
to-me

¹ *Sõnar* is here the case of the agent; the more usual form would be *sõnaran*.

trôw^unam	pōshě-gõnd^u,	biyě	trôw^unam
was-cast-by-her- to-me	(a) flower-bunch,	again	was-cast-by-her- to-me

kīh,	biyě	dyutun	shěstravi-salayi-sōty
hair,	again	was-given-by-her	a-made-of-iron-spike-with

dāsas	khash."	Dop^unas	ami	phīrith,
to-the-(window) sill	a-cut."	It-was-said-by- her-to-him	by-her	answering,

"thūr^u-kani	hav	hōw^unay	ōna,	kus-tān
"backwards	O	was-shown-by- her-to-thee	(a) mirror,	somebody

ōs^umot^u-chus	wōpar;	āb	hav	trôw^unay,
was-(there)-for-her	other;	water	O	was-cast-by-her- to-thee

āb-dawa-kañ	gathi	aśun^u;	pōshě-gõnd^u
water-drain-by- means-of	it-is-proper	to-enter;	flower-bunch

trôw^unay,	bāgas-manz	gathi	aśun;
was-cast-by-her-to-thee,	the-garden-in	it-is-proper	to-enter;

salayi-sōty	hōw^unay,	anun^u	gathi
spike-by	it-was-shown-by-her- to-thee,	to-be-brought	is-proper

phaharawāv,	tath	chiy	pōlādāvⁱ	nēza,
(a) file,	to-it	are-verily	made-of-steel	railings

tim	gāshan	taṭānⁱ;	kīh	trôw^unay,
they	are-proper	to-be-cut;	hair	was-cast-by-her- to-thee,

"chēs	wālān	kangañ."
"I-am	causing-to-descend	a-comb."

5. **Dapān wustād,—**
(Is) saying the-teacher,—

Drāv	yih	sōnar	shāman-bōgⁱ,	tāv	
Went-off	this	goldsmith	at-evening-about,	he entered	
ath-bāgas-manz.	Wuchun	ati	palang,		
that-garden-in.	Was-seen-by-him	there	a-bed,		
khot^u	athⁱ-palangas-pēth.	Shikasta-sōty			
he-mounted	that-very-bed-upon.	His-weakness-owing-to			
pēyēs	nēnd^ar.	Āyēs	yih	pātashāh-kūḍ^ū.	
there-fell-to-	sleep.	She-came-	this	king's-daughter.	
him		to-him			
"Shānda	chēs-karān	khōr,	khōra		
"From-the-pillow	she-is-for-him-	the-feet,	from-the-foot		
	making				
chēs-karān	shānd."	Yih	kēh	hushyār	
she-is-for-him-making	the-pillow."	He	at-all	awake	
gōs-na.	Yutān	gāsh	log^u	phōlani.	
became-for-	In-the-meantime	dawn	began	to-flower.	
her-not.					
Pātashāh-kūr^ū	tūj^ū	panun^u	gara,	path-kun	
The-king's-daughter	fled	her-own	house,	afterwards	
gav	hushyār	sōnar.	Yiwān-chuh	yiti	
became	awake	the-goldsmith.	Coming-he-is	from-here	
panun^u	gara.	Wanān-chēs	panūn^ū	kōlay,	
his-own	house.	Saying-she-is-to-him	his-own	wife,	
"kē-hō	kōruth?"	Yih	chus-dapān	phīrith,	
"what-Sir	was-done-by-	He	is-to-her-saying	answering,	
	thee?"				
"sa	nay	kēh	āyēm."	Dop^unas	ami-
"she	not-even	at-all	came-to-	Was-said-by-	by-that-
			me."	her-to-him	
zanāni,	"talau	yūrⁱ-hond^u	wōla."	Gav.	
woman,	"O	hither	come."	He-went.	

Wuchus Was-looked- for-him	ami-panañi-zanāni by-this-his-own-woman	cēndas. to-the-pocket.	Wuchin Were-seen- by-her		
ati there	rīnzⁱ the-balls	z^{ah} two	sōna-sāndi, gold-of,	timay those-very	yim which
tami-dōha on-that-day	lāyānas had-been-thrown- by-him-to-her	halamas-manz. lap-cloth-in.	Dop^unas, It-was-said-by- her-to-him,		
“sa “she	chěy is-to-thee	āmüt^ü, come,	t^{ah} thou	chukhna art-not	gōmot^u become
hushyār. awake.	Wuñ, Now,	yěli when	biyě again	gathakh thou-shalt-go	
kālacēn, at-eventide,	těli then	dapay I-will-say-to-thee	bōh I	sabakh.” a-lesson.”	

6. **Dapān wustād,—**

(Is) saying the-teacher,—

Nam Nails	dah ten	tul ⁱ nas were-raised-by- her-for-him	athan-hānd ⁱ , the-hands-of,	akis to-one
ô ^u nas was-by-her-to-it	dyut ^u mot ^u given	sōn ^u a-deep	khash. cut.	Dop ^u nas, It-was-said-by- him-to-her,
“môr ^u thas.” “killed (i.e. wounded)- by-thee-am-I.”	Ami By-her	dop ^u nas it-was-said-by- her-to-him	phīrith, answering,	
“mōl ⁱ “by-father	māji by-mother	chēsna I-am-not	shuñ ^ü müts ^ü put	nöyid barber's
sabakas. to-lesson.	Wōñ Now	yēli when	gathakh, thou-wilt-go,	tēli then

dimay I-will-give-to-thee	dawāhan." a-little-medicine."	Ami By-her	dyut^unas was-given-by-her-to-him
marta-wāgan of-red-pepper	rathi-hanā, a-very-little,	biyě also	nuna of-salt
hanā. little.	Dop^unas, It-was-said-by-her-to-him,	"biyě "again	rathi- a-very-
yěli when	tath-palangas- that-bed-		
pěth on	 khasakh, thou-wilt-mount,	těli then	yiyyi, will-come-to-thee,
			něnd^{ar}. sleep.
Yih This	dawāh medicine	rathi-han a-little-amount	gāndizēs, (thou) must-bind-it,
			ada then
yiyyi will-come-to-thee	něnd^{ar} sleep	shěh^{ūjū}." cool."	Drāv Went-forth
			ati from-there
sōnar, the-goldsmith,	dawāh the-medicine	rathi-han a-little-amount	hěs^{ūn} was-taken-by-him
sōty, with,	wôt^u he-arrived	ath-bāgas-manz, that-garden-in,	khot^u he-mounted
			ath- that-
palangas-pěth, bed-on,	chuh he-is	prārān waiting	tēr long-time
			tān, during,
yih she	kuni at-all	yiwān-chēs-na. coming-is-to-him-not.	Hěs^{ūn}nas There-began-for-him
yiñ^ū to-come	něnd^{ar}, sleep,	athas to-the-hand	chus is-for-him
			dôd^u, pain,
			ath to-it
chuh he-is	karith having-made	thaph. holding.	Dopun, It-was-said-by-him,
			"wuñ "now-indeed
āyě-na, she-came-not,	yith (if) to-this	thunahö I-had-applied	böh I
			dödis to-the-pain

dawāh, shēh^{ūjū} karahō nēnd^{ar}." Yuthuy
the-medicine, (then) cool I-should- sleep." As-veryly

ath-dōdis thunun dawāh, tyuthuy
to-that-pain was-applied-by-him the-medicine, so-veryly

pyōs wōlinjě vih, chuh lalawān
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod^u wōthith.
upright having-arisen.

7. Dapān wustād,—

(Is) saying the-teacher,—

Āyě yih pātashāha-sünz^ū kūr^ū. Amis
Came this king's daughter. To-him

moth^u sōruy dōd^u. Korun amis-sōty
was-forgotten all pain. Was-done-by-him her-with

yih karun^u goth^u. Pēyēkh nēnd^{ar}.
what to-be-done was-proper. There-fell-to-them sleep.

Yut^u-tān gāsh log^u phōlani. Kuṭ^awāl
Here-up-to (by- dawn began to-flower. The-chief-of-
this-time) police

chuh wasān apōri-kiñ āgayi. Wuchun
is coming- on-that-side- for-inspection. Was-seen-
down from by-him

ati pātashāha-sünz^ū kūr^ū biyě sōnar.
there the-king's daughter and the-goldsmith.

Rāṭi amⁱ-kuṭ^awālan, nīn raṭith,
They-were- by-that-chief- they-were-taken- having-
arrested of-police, by-him arrested,

kārin hawāla trālēn, kārikh
they-were-made- in-custody to-the-constables they-were-made-
by-him by-them

köd.	Ati	ôś^u	pakān	wati
imprisoned.	There	there-was	going	on-the-road

akhāh.	Amis^uy	dopukh	yimav-kōdyau-
a-certain-one.	To-him-veryly	it-was-said- by-them	by-these-prisoners-

dōyav,	“śāh,	hasa,	dizi	krēkh
two,	“thou,	Sir,	must-give	an-outcry

sōnar-aṭa-pēṭha.	Dāpizēkh,	‘pātashēhas
the-goldsmiths'-market- from.	Thou-must-say- to-them,	‘for-the-king (the- king's)

khar	pēv	kōng-wāri.	Khabar	chyā
ass	fell	in-the-saffron-field.	News	is-there? (there- is-not)

loṭ^u	ṣaṭanasa	kina	hoṭ^u	ṣaṭanas.
tail	will-they-cut- for-him?	or	throat	they-will-cut-for- him.

Pātashēhas	khar	pēv	kōng-wārē.
The-king's	ass	fell	in-the-saffron-field.

Pakān	dil	gōm	tātⁱ	tārē.
Going	the-heart	became-to-me	there	confused.

Vir	hēth	wātun^u	goth^u	sōli-gārē.
Fine- money	having- taken	to-arrive	was-proper	at-dawn- time.

Nata	tas	pātashāh	tati	mārē.' "
Other- wise	him	the-king	there	will-kill.' "

Būz^u	ami-sōnara-sanzi-zanāni.	Drāyē
Was-heard	by-that-goldsmith's-wife.	She-went-forth

bāzar,	hēṣan	ṣōcē,	lazan	kranjē,
(to) the-market,	were-bought- by-her	loaves,	were-placed by-her	to-a-basket,

drāyě

hěth.

she-went-forth

having-taken (them).

“ Shěn-köd-khānan

töcě

böğ^arēmay.

“ For-six-prisons

loaves

were-divided-by-me-O.

Satimis

atayō,

bār-Khōdāyō

hāy.”

To-the
seventh

I-will-enter-O,

Great-God-O

alas.”

8. Dapān wustād,—

(Is) saying the-teacher,—

Bög^arēn

yima-töcě.

Dop^unakh,

“khāwand

Were-divided-
by-her

these-loaves.

It-was-said-by-
her-to-them,

“husband

chum

bēmār.

Āthⁱ

kyāh

dop^uham

is-to-me

sick.

Therefore

verily

It-was-said-by-them-
to-me

pīrav

phakīrav,

‘töcě

gathan

böğ^arañě

by-saints

(and) by-faqīrs,

‘loaves

are-proper

to-be-divided

satan-köd-khānan.’

Yih-kěnthāh

dapun

chuwa,

to-seven-prisons.’

Whatever

to-be-said

is-by-you,

tih

dapⁱzēm

yōra

atawunuy.

Ōra

that

you-must-say-
to-me

from-here

even-as-I-enter.

From-there

nērawun^u

kěh

dapⁱzēm-na,

mě

gathi

as-I-go-forth

anything

you-must-say-to-
me-not,

to-me

will-occur

shěkh.”

Dop^unakh

biyě,

“mā

chuh

anxiety.”

It-was-said-by-her-
to-them

also,

“I-wonder-if

there-is

kāh

ködⁱ

yiti ? ”

Dop^uhas

yimav,

any

prisoner

here ? ”

It-was-said-by-them-
to-her

by-them,

“ patimi-pahara ânⁱmâtⁱ kuṭ^awālan z^ah
 “at-the-last-watch (were) brought by-the-chief-of- two
 (of the night) police

ködⁱ. Tim chih path-kun.” Wōt^ü
 prisoners. They are at-the-back.” She-arrived

yiman-nish. Dopun amis-pananis-khāwandas,
 these-near. It-was-said-by-her to-that-her-own-to-husband,

“ wuñ kētha-pōṭhⁱ mōkali yiti pātashāh-
 “now how will-escape from-here the-king’s-

kūr^ü ? Tagiyē mōkalāwūñ^ü yih pātashāh-
 daughter ? Is-she-possible- to-be-released this king’s-
 for-thee

kūr^ü ? ” Dop^unas āmⁱ phīrith, “ tih
 daughter ? ” It-was-said-to- by-him answering, “ that
 her-by-him

yēli tagihēm, ada kyāzi lagahö
 when (if) it-had-been-known- then why should-I-have-
 how-for-me, remained (in)

köd ? ”
 imprisonment ? ”

9. Dapān wustād,—
 (Is) saying the-teacher,—

Koḍun nāla panun^u pōshākh, ṭhunun
 Was-taken-off- from-the- her-own garment, it-was-put-
 by-her neck on-by-her

pātashāh-kōrē; pātashāh-kōrē-hond^u koḍun,
 to-the-king’s-daughter; the-king’s-daughter-of was-taken-off-
 by-her,

ṭhunun pānas. Kründ^ü diṭ^unas
 was-put-on-by-her to-herself. The-basket was-given-by-her-
 to-her.

Ati wuch^u palang, khātⁱ ath-pěth,
 There was-seen a-bed, (we) mounted it-upon,
 kor^u arām, ōra āv cyōn^u kuṭ^awāl.
 was-made repose, from-there came thy chief-of-police.
 Amiy kyāh niy raṭith kārīn
 By-him- of-a-truth were-taken having-arrested (we) were-made-
 verily by-him

kōd.” Wōth^u kuṭ^awāl, dopun
 (in) imprisonment.” Arose the-chief-of-police, it-was-said-by-him
 pātashēhas, “pātashēham, cyōñ^ü kūr^ü
 to-the-king, “my-king, thy daughter
 karinam kasam Vigīñāh nāga-pěṭha.
 let-her-make-for-me oath the-Vigīñāh Nāg-from-on.

Dapān, ‘yus atī apoz^u kasam karihē,
 (People are) saying, ‘he-who there untrue oath might-have-made,
 suh wōthihē-na tātⁱ thod^a, suh ōs^u
 he would-have-arisen-not there upright, he was

tatiy marān.”” Dop^u ami-sōnara-sanzi-
 there-verily dying.”” It-was-said by-that-goldsmith’s-
 zanāni amis-sōnaras, “tagiyě yih pātashāh-
 wife to-that-goldsmith, “is-she-possible- this king’s-
 for-thee

kūr^ü bacāwüñ^ü?” Dop^unas, “hāvtam
 daughter to-be-caused-to-escape?” It-was-said-by- “show-please-
 him-to-her, to-me

wath.” Dop^unas, “akh, trāv sōruy
 a-way.” It-was-said-by-her-to-him, “(for) one (thing), put-off all

pōshākh, khōran ṭhun khrāv, biyě
 (thy) garments, to-the-feet put-on clogs, and
 math sūr, lāg gusōñ^u. Yēli ot^u
 rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrě, cyōn^u
 they-shall-cause-to-arrive this-king’s-daughter, for-thee

gāthi gathun^u, amis-pātashāh-kōrē karūn^ū
 it-is-proper to-go, to-this-king's-daughter to-be-made

gāthi thaph dāmānas, dapun^u gathēs,
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mē dita gōḍa khōrāth.' Sa kyāh
 to-me give-please first alms.' She of-course

hāvi ada kasam, cyōnuy mōkh
 will-show then the-oath, thine-only face

ratith dapi, 'hā hāzⁱ Vigⁱnāh-nāga,
 having-seized she-will-say, 'O holy O-Vigⁱnāh-Nāg,

nēmī-matis siwāh kyāh kūr^ūm-na kōsi
 to-this-mad-one except certainly was-made-to- by-anyone
 me-not

dāmānas thaph.'"
 to-the-skirt seizing.'"

Vigⁱnāh nāgas wūth^ūy srānas,
 To-the-Vigⁱnāh Nāg she-descended-veryly for-bathing.

"Kuwa zāna maṭi māh lod^unam rāh ?
 "How do-I on-the I-wonder- was-loaded- the-fault ?
 know, shoulder how for-me

Mātⁱ thaph löy^ūnam ḍōli-dāmānas."
 By-the-mad- seizing was-struck to-the-skirt-of-the-gusset-
 one of-(my) garment."

Kuṭ^awāl-gānas gudariv kyāh ?
 To-the-chief-of-police- happened what ?
 the-pimp

Sōriy yār gay pānas pānas.
 All friends went voluntarily voluntarily.

Kuṭ^awāl-gānas gudariv kyāh ?
 To-the-chief-of-police-the-pimp happened what ?

10. Pātashāh-kūr^ū gayē gara, kuṭ^awāl
 The-king's-daughter went home, the-chief-of-
 police

dyutuki	phahi,	sönara-sândi	bötsü
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

z^{ah}	chih	gari-panani.	Sönar	gav
two	are	in-the-house-their-own.	The-goldsmith	became

bēmār.	Yihōy	kor^unas	ash^ěkun^u	tab.
ill.	This-verily	was-made-by- him-for-her	of-love	the-fever.

Yih	ös^ü	sönara-sünz^ü	zanāna	gāt^üj^ü.
This	was	the-goldsmith-of	wife	clever.

Godun	möhara-hatas-akis	rosh^u.	Yih
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

gondun	pananis-khāwandas.	Pāna
was-tied-by-her	to-her-own-husband.	She-herself

lōgun	saniyās.	Amis	pör^{ün}
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (he)-was- dressed-by-her

göpöli.	Wātanöw^{ün}	pātashāha-sond^u
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

gara.	Dopun	amis-pātashēhas,	“yih
at-the-house.	It-was-said-by-her	to-that-king,	“this (girl)

chēm	böyⁱ-kākañ,	yih	chěy	tě
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

hawāla.	Mě	chuy	gathun^u	böyis-nish.
a-deposit.	To-me	is-verily	to-be-gone	to-the-brother- near.

Suh	chum	gamot^u	södāhas.	Yih
He	is-for-me	gone	for-merchanting.	This (girl)

chěy	myōñ^ü	göpöli	hawāla,	yotāñ
is-to-thee	my	dancing-girl	a-deposit,	until

âs ⁱ	yimōy.	Yih	chěy	pākh,	
we	shall-come-to-	She	is-verily	pure,	yih
	thee.				her

thöv ⁱ zěn	panaňě-kōrě-söty."	Āyě		
you-must-keep-	thine-own-daughter-with."	She-came		phīrith
her				returning

panun ^u	gara.	Kěh	kālā	gav,	
(to) her-own	house.	Some	a-time	went,	āv
					came

yih	sōnar	biyě	gara	panun ^u .
this	goldsmith	again	(to) home	his-own.

11. Dapān wustād,—

(Is) saying the-teacher,—

Lôgun	sōdāgār	ami	zanāni.
He-was-made-to-appear-	a-merchant	by-that	woman.
like-by-her			

Wöt ⁱ	ath-pātashēha-sandis-shēharas-manz.
They-arrived	that-king's-city-in.

Lôgu	ami	biyě	saniyās.
He (she)-was-made-to-	by-her	again	an-ascetic.
appear-like			

Khāwand	thôwun	ḍēras-pěth	sōdāgār
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lögith,	pāna	gayě	pātashēhas.
being-made-to-appear-	she-herself	went	to-the-king.
like,			

Gond ^u nas	dāwāh,	"dim	göpöli."
Was-bound-by-	a-claim,	"give-to-me	the-dancing-girl."
her-to-him			

Diwān	chuh	achěn	d ^u h.	Dapān
Giving	he-is	to-the-eyes	smoke.	Saying

chēs,	"dim	göpöli.
she-is-to-him,	"give-to-me	the-dancing-girl.

Tānana **tan^anana** **tanānay.**
 Tānana tananana tanānay.

Yim **kār** **chěh** **karān** **zanānay.**
 These actions are doing women-only.

Niyěn **ta** **kür^ün** **hawāla** **pananis-**
 Was-taken- and was-made- to-the- to-her-own-
 by-her by-her charge

khāwandas. **Dop^unas,** **“t^ah** **zān,** **ta**
 husband. It-was-said-by-her- “thou know, and
 to-him,

yih **zān.”**
 (thou) this-woman know.”

VI. YŪSŪPH-ZALĪKHĀ KATH.
YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā?
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-
hear?

2. Zalīkhā chēh wanān,—
Zulaikhā is saying,—

“Sālas yikh-nā? pōlāv khēkh-nā?
“To-the-feast wilt-thou-not- pulāo wilt-thou-not-eat?
come?

Yitam gāh bēgāh; yāra,
Come-thou- in-season out-of-season; Friend,
please-to-me

bōzakh-nā?
wilt-thou-not-hear?

3. Sath kuṭhī larē chim, cyāñē-
Seven rooms in-the-house are-to-me, for-thy-

lōhlari chim.
longing they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā?“
Sit-please-for-me a-moment; Friend, wilt-thou-not-
hear?“

4. Putal-khānas byon^u byon^u pānas
Of-the-idol-house separately separately of-her-own-
accord

Kor^unakh pardā; “yāra, bōzakh-nā?“
Was-made-by-her- a-veil; “Friend, wilt-thou-not-
for-them hear?“

5. "Ati kyā thôwuth,
"Here what was-placed-by-thee,

asě-kun
us-before

hôwuth?"

was-shown-by-thee?"

- Dop^unas, "chum Khôdā; yāra°?"
It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"
to-him,

6. "Khôdā gav suy, mani-panañē
"God is He-alone, from-the-mind-thine-
own

kās dōy.
expel the-belief-in-two.

- Shōlān chuh shēmāh; yāra°?
Shining is the-lamp-flame; Friend, etc.?

7. Khôdā chuh kunuy, jalwa dith
God is one-only, glory having-given

drāv nonuy.
He-issued manifest.

- Kañē-manz chyā mōdā? yāra°?"
Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph tsolⁿ. Pata lādyēyēs
Saint Yūsuf fled. After ran-to-him

Zalikhā.

Zulaikhā.

- Yūsūph tsalān, Zalikhā lārān.
Yūsuf fleeing, Zulaikhā running.

- Dop^unas, "yī pazyā? yāra°?"
It-was-said-by- "this- is-it-proper? Friend, etc.?"
her-to-him, indeed

9. Nālas thaph karith, nyūn
To-the-neck seizing having-done, he-was-taken-
by-her

hāthā kārith.
an-accusation having-made.

Gay pēsh-ě-pātashāh. Yāra° ?
They-went before-of-the-king. Friend, etc. ?

10. Azīz-i-Misar ôs^u pātashāh. Amis
Azīz-i-Misar was the-king. To-him

ô^s zid Hazrat-i Yūsūpha-sond^u.
was hatred Saint Yūsuf-of.

Yūsūph köd-khān, kāh chus-na bōzān.
Yūsuf (in) the-prison, anyone is-to-him-
not listening.

Mōkali az-Khōdā. Yāra° ?
He-will-be-released from-God. Friend, etc. ?

11. Yēli Yūsūph log^u köd, ati
When Yūsuf became imprisoned, there

ösⁱ prōnⁱ kēhⁱ. Timau dyūth^u
were old certain-people. By-them was-seen

khāb. Akis korun töbīr. "Tsě
a-dream. To-one was-made-by- interpretation. "Thee
him

māriy pātashāh." Mōr^u pātashāhan.
will-kill-certainly the-king." He-was-killed by-the-king.

Bi^yis korun töbīr. "Ts^ah
To-another was-made-by-him interpretation. "Thou

sapa**dakh** pātashāha-son**d**^u pēshkār.
 wilt-become the-king-of head-official.

Mē-ti,
 Me-also

hasa, pōvⁱzi yād."
 Sir, please-cause-to-fall memory."

Kōdyau khāb dyūth^u, tōbīr
 By-the- dream was-seen, interpretation
 prisoners

drākh
 issued-
 for-them

myūth^u.
 sweet.

Mōkāli**y** phardā; yāra°?
 They-were-released- on-the-morrow; Friend, etc.?
 verily

12. Pātashāh Azīz-i-Misar dēshān khāb.
 The-king Azīz-i-Misar (is) seeing a-dream.

Azīz-i-Misar khāba-nishē abtar,
 Azīz-i-Misar the-dream-from terrified,

Gav bēdār, wōth^u shōra-gāh. Yāra°?
 Became awake, there-arose an-outcry. Friend, etc.?

13. Kamyuk^u wōth^u shōra-gāh?
 Of-what arose the-outcry?

Malan, bāban, pīran, phakīran,
 Of-priests, of-calendars, of-saints, of-mendicants.

Bani-nā hakīmā? Yāra°?
 Will-there-not-be a-single-wise-man? Friend, etc.?

14. Kamyuk^u hakīm, ath-khābas yus
 Of-what wise-man, to-this-dream he-who

mānē	tārihě,	yus	ām ⁱ -Azīz-i-Misaran
the-meaning	might-bring-	which	by-this-Azīz-i-Misar
	out,		

khāb	ô ^s	dyūth ^u mot ^u ?	Dop ^u nas
dream	was	seen ?	It-was-said-to-him

gōlāman,	" khābuk ^u	töbīr	zāni
by-the-servant,	" of-the-dream	the-interpretation	will-know

Hazrat-i	Yūsūph.
Saint	Yūsuf.

Khābuk ^u	töbīr	Yūsūphas	chuh	wöphīr.
Of-dream	interpretation	to-Yūsuf	is	plentiful.

Dādēn	chuy	dawā.	Yāra ^o ? "
Of-pains	he-is-very	the-remedy.	Friend, etc. ? "

15.	Onukh	Hazrat-i	Yūsūph.	Dop ^u nas
	Was-brought-	Saint	Yūsuf.	It-was-said-by-
	by-them			him-to-him

pātashēhan,	" mē	dyūth ^u	khāb.	Ath ⁱ
by-the-king,	" by-me	was-seen	a-dream.	For-it-
				verily

wanum	töbīr."	Dop ^u nas	Yūsūphan,
say-to-me	the-interpretation."	It-was-said-by-	by-Yūsuf,
		him-to-him	

" kyāh	dyūthuth ? "	Dop ^u nas	pātashēhan,
" what	was-seen-by-thee ? "	It-was-said-by-	by-the-king,
		him-to-him	

" akh	dyūthum,	hökh ⁱ	nāg	sath
" One	was-seen-by-me,	dry	springs	seven

baritēn	nāgan	satan	cēwān.	Biyē
full	springs	seven	(were) drinking.	Again

dyūṭhum, was-seen-by-me,	khām unripe	sath seven	hěiⁱ ears-of-corn	wuchim were-seen-by-me
pőkhtan ripe	satan seven	hělēn ears	ningalān. (were) swallowing.	Biyě Again
wuchēm were-seen-by-me	lāgar lean	gōvⁱⁱ cows	sath seven	yiwān, (were) coming,
mastan plump	satan seven	gōvⁱⁱⁱn cows	ningalān. (were) swallowing.	Amyuk^u Of-it
wanum tell-to-me	tōbīr." the-interpretation."	Dop^unas It-was-said-by-him-to-him	Yūsūphan, by-Yūsuf,	
"drāg "a-famine	wōthi." will-arise."			

16. Dapān wustād,—

(Is) saying the teacher,—

Yūsūphan By-Yūsuf	mōkalōw^u was-finished	tōbīr the-interpretation	wanith, having-spoken,
pātashēhas to-the-king	gav happened	asar. a-result.	Lūj^{ūs} There-was-joined-to-him
pātashēhas to-the-king	gav happened	asar. a-result.	Lūj^{ūs} There-was-joined-to-him
Dop^unakh, It-was-said-by-him-to-them,	"diyūm "give-ye-to-me	bata." food."	Ami-wakta At-that-time
pātashāh the-king	khēwān eating	ōs^una. was-not.	Ami-asara-sōty That-result-owing-to
dop^unakh, it-was-said-by-him-to-them,	"jěl "quickly	anyūm." bring-ye-to-me."	Dapān, (People are) saying,

gay	ta	onukh	bata.	Yih	khyōn.
they-went	and	was-brought-	food.	This	was-eaten-
		by-them			by-him.

Dop ^u nakh,	"biyě	anyūm."	Añēhas
It-was-said-by-him-	"again	bring-ye-to-me."	Were-brought-by-
to-them,			them-to-him

dēga	wōkavith.	On ^u has	ta
cauldrons	having-drawn-forth.	It-was-brought-by-	and
		them-to-him	

khyōn,	tasalī	kēh	ās-na.	Dapān,
it-was-eaten-	satisfaction	any	came-to-him-	(People are)
by-him,			not.	saying,

ath ⁱ -bōchi-sōtiy	gav	marith.	Dapān,
that-very-hunger-owing-	he-went	having-died.	(People are)
to-only			saying,

pagāh	dit ^ū	wazīrau	wurdī,	"pagāh
next-day	was-given	by-the-Viziers	command,	"to-morrow

wasiv	sōriy	yīd ⁱ kāh.	Yēs	host ^u
descend-ye	all	(to) the-‘Īdgāh.	To-whom	the-elephant

nami,	pōz	bēhi	nēchi,	suy
will-bow,	the-hawk	will-sit	(on) the-thumb-	he-veryly
			ring,	

sapadi	pātashāh."	Dapān,	wāth ⁱ
shall-become	king."	(People are) saying,	they-descended

yīd ⁱ kāh,	āv	host ^u ,	namyōv	Yūsūphas.
to-the-‘Īdgāh,	came	the-elephant,	bowed	to-Yūsuf.

Pōz	āv,	byūthūs	nēchi.	Banyōv
The-hawk	came,	sat-for-him	(on) the-thumb-	Became
			ring.	

Yūsūph	pātashāh.
Yūsuf	king.

VII.—NAYĚ-HÜNZŮ KATH

REED(-FLUTE)-OF TALE

1. Bani yēs dôd^u, tas chuh
Will-happen to-whom pain, to-him is

pānas tiy nanān.
to-himself it-veryly being-manifest.

NayĚ-hond^u dôd^u nay chĕh pānay
The-reed-flute-of pain the-reed-flute is herself
tiy wanān.
that-veryly telling.

2. Nay chĕh dapān, “Bār-sōhib
The-flute is saying, “The-Almighty
chuy kunuy.
is-veryly one-only.

Dayⁱ ta takhi-nishĕ pānas chuy
God-only and anger-from of-His-own- is-veryly
will

byonuy.”
distinct.”

3. Nay chĕh dapān, “Bār-sōhib munazāth.
The-flute is saying, “The-Almighty pure.

Pānas^u-y-kun chuy mushtākh dôh
Himself-only-towards He-is-veryly yearning day
ta rāth,
and night.

4. Hamud gashiv tas-Khōdāyēs-kun parān,
Praise go-ye that-God-towards reciting,

Pöda korun ʔhōth^u Mahmad mizmān.
 Created was-made- the-Beloved Muḥammad the-Guest.
 by-Him

5. Bār-sōhiban sōty ditin sāmān.
 By-the-Almighty with (him) were-given-by- appliances.
 Him

Tsōr yār chis sōty sōty shūbān.
 Four friends are-of-him with with glorious.

6. Nūra tāmⁱ-sandi pöda korun Ādam.
 By-the- Him-of created was-made- Adam.
 glory by-Him

Ādamas-sōty pöda korun yīdam."
 Adam-with created was-made-by-Him this (world)."

7. Nay chēh dapān, "lodun Ādam
 The-flute is saying, "was-sent-forth- Adam
 by-him

bēnawāh.
 destitute.

Ös^ü mashiyēth lari-tala drāyēs
 There-was a-wish, the-side-from- issued-for-
 under him

Hawāh."
 Eve."

8. Nay chēh dapān, "kyāh zabar
 The-flute is saying, "how excellent
ōs^u suy sāth.
 was that-very moment.

Yēmi-sātay pöda kür^ūn zuryāth."
 At-what-time-verily created was-made- (the world with
 by-Him its) offspring."

9. **Nay** **chěh** **dapān,** “**hāl** **myônu**
 The-flute is saying, “condition my-veryly

būzⁱtav.
 hear-please-ye.

Dödⁱladay **chiv,** **ta** **sāthā** **rūzⁱtav.”**
 Pained-if ye-be, then a-moment wait-please-ye.”

10. **Nay** **chěh** **dapān,** “**path** **wanan**
 The-flute is saying, “behind he-woods

ös^us **pinhān.**
 I-was concealed.

Shākha-bargau **söty** **ös^us** **shūbān.”**
 Branch-leaves with I-was beautiful.”

11. **Nay** **chěh** **dapān,** “**thod^u** **mě**
 The-flute is saying, “upright to-me

ôsum **bāla-pān.**
 was-to-me the-youthful-body.

Sōna-kananay **grāyě** **dūran** **chěs**
 Of-the-golden-ears- wavings to-the-ear-pendants I-am
 verily

diwān.
 giving.

12. **Gayěmay** **gum-röyī,** **ta** **tamyukuy**
 There-happened- going-astray, and of-it-veryly
 to-me

gōm **badal.**
 there-happened-to-me exchange.

Pyōm	mě	guṭlā	lönⁱ-tūr	wōtith
There-fell-to-	to-me	a-woodcutter	a-fate-thief	having-
me				arrived

azal."

doom."

13. Nay	chěh	dapān,	"sak^ath	mě
The-flute	is	saying,	"severe	to-me
gōm	suy	kusūr.		
happened-to-me	that-very	fault.		

Nazari-tāmⁱ-sanzi-sōty	sapodum	ṭōka-sūr."
Seeing-his-owing-to	there-became-to-me	crushing-to-
		powder."

14. Nay	chěh	dapān,	"ṭakhi-hot^u
The-flute	is	saying,	"rage-struck
makh	chum	diwān.	
an-axe	he-is-to-me	giving.	

Phala	byon^u	byon^u	chěla	māzas
Splinters	separate	separate	pieces	(of my) flesh
chum	tulān.			
he-is-of-me	raising.			

15. Mad	mě	ôsum,	had	pānas
Pride	to-me	was-to-me,	the-limit	(of) myself
chěs	karān."			
I-am	making."			

Bāla-pānas	wālanay	kōt^u	chum
(Of my) youthful-body	humiliation	how-much	he-is-to-
			me

karān.

making.

16. Gayē judāh, sōy judöyī chěy
 She-went apart (from that-very separation she-is-
 the forest), verily
 wanān.
 telling.

Ös^ü wadān, alvidāh ös^üy karān.
 She-was lamenting, last-farewell was-she-veryly making.

17. "Tati wölith wati wati
 "From-there having-brought- on-the-road on-the-road
 (me) down
 tam chum diwān.
 weariness he-is-to-me giving.

Wālawunuy tōrka-chānas chum
 Immediately-on-bringing- to-a-private-carpenter he-is-me
 (me) down (from the forest)
 k^anān."
 selling."

18. Nay chěh dapān, "lari phirⁱ
 The-flute is saying, "on-the-side turning
 phirⁱ chum wuchān.
 turning he-is-me inspecting.

Dūri rūzⁱ rūzⁱ tōri-dab sak^ath
 At-a-distance remaining remaining adze-blows severe
 chum diwān."
 he-is-to-me giving."

19. Nay chěh dapān, "litri-sōty yēli
 The-flute is saying, "a-saw-with when
 göj^ünas,
 was-caused-to-melt-by-him-I,

Dādi-panani	nāla	phārⁱyād	chēs	diwān."
By-the-pain-my-	cries	calls-for-help	I-am	giving."
own				

23. Nay chēh dapān, "nāla dimahö
 The-flute is saying, "cries I-would-have-given

mārakan;
 (in) the-assemblies;

Banana-rost^u	nau	kāh	ti	rōzān
Fated-sorrow-without	not	anyone	even	remaining

marda-zan."
 man-(or) woman."

24. Dapān wustād,—
 (Is) saying the-teacher,—

Kyāh	wanihē	yiman	hamnishīnan?
What	would-she-have-	to-these	companions?
	said		

Yiman	wanihē	yīy.
To-these	she-would-have-said	this-veryly.

Narm	kārⁱ	kārⁱ	bar^am	pānas
Smooth	making	making	auger(-hole)s	to-the-body

chum karān;
 he-is-to-me making;

Wāra	wuchⁱtōm,	māz	kōtāh	chum
Thoroughly	inspect-please-	the-flesh	how-much	is-to-me
	ye-me,			

harān.
 dropping.

25. Wadanā bōh, zadē pānas
 Shall-I-not-weep I, holes to-(my) body

tōrⁱnam,
 are-caused-to-pass-
 over-by-him-to-me,

Khām-pōsan zīthⁱ atha kūtⁱ dōrⁱnam.
 For-cheap-pice long arms how-many are-place-by-
 him-on-me.

26. Dapān wustād,—
 (Is) saying the-teacher,—

Wōñ yēli khām-pōsan āyē-k^anana, wōñ
 Now when for-cheap-pice she-was-sold, now

chus pēwān panun^u nayistān yād.
 is-to-her falling her-own cane-brake (in) memory.

Athⁱ nayistānas-kun chēh wanān
 To-this-very cane-brake-to she-is saying

kēntshāh. Kyāh wani?
 something. What will-she-say?

Nay chēh dapān, “nayistānuk” chum
 The-flute is saying, “of-the-canebrake is-to-me

tamāh.
 longing.

Garza-panani tshājyām arz-ō-samā.”
 For-the-purpose- was-searched- earth-and-heaven.”
 by-me

27. Nay chēh dapān, “nayistān myōn”
 The-flute is saying, “the-canebrake my

kyāh chuh jān;
 how it-is good;

Zāni kyāh tath măně bŭzith
 Will-know ? of-that the-meaning having-heard
 gŏr-zān ? "
 an-ignorant-person ? "

28. Nay chěh dapān, "nayistān myŏn"
 The-flute is saying, "the-canebrake my
 kyāh zabar;
 how excellent;

Zāni kyāh tath măně bŭzith
 Will-know ? of-that the-meaning having-heard
 bē-khabar ? "
 an-untaught-person ? "

29. Nay chěh dapān, "nayistānŭc"
 The-flute is saying, "of-the-canebrake
 yěs chěh zān;
 to-whom is knowledge;

Zāni suy yus āsi wŏt^umot^u
 Will-know he-only who will-be arrived
 lā-makān."
 at-Him-Who-has-no-
 abode-(i.e. God)."

30. Nay chěh dapān, "kyāh chěh
 The-flute is saying, "what is
 wŭn^ũmŭt^ũ masnavī?
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmŭt^ũ
 Will-know he-alone to-whom will-be fallen
 aš^ěka chih."
 (of) love a-particle."

- | | | | | | |
|-----|-------------------|------------------------------|---------|---------|------|
| 31. | Nay | chěh | dapān, | "mōdur" | mas |
| | The-flute | is | saying, | "sweet | wine |
| | kōtyāh | cěwān, | | | |
| | how-many | (are) drinking, | | | |
| | Sōdurabalay | nay | Subhān | | chuy |
| | In-Sōdarabal-only | the-(story-of-
the) flute | Subhān | | is |
| | wanān." | | | | |
| | saying." | | | | |

VIII.—PĀTASHĒHA-SŪNZŪ KATH

KING-OF STORY

1.	Pātashāhā	ô ^s ^u .	Dapān	wustād,—
	A-certain-king	was.	(Is) saying	the-teacher,—
Suy	pātashāh	ô ^s ^u	nērān	prath-dōha
That-very	king	was	going-out	every-day
ath ⁱ -zūnadabi-pēth.		Ath ⁱ	ô ^s ^u	pētha-kani
that-very-roof-bungalow-on.		Of-it-veryly	was	the-top-on
ô ^l ^u	jānāwāran-hond ^u .		Yim	ô ^s ⁱ
the-nest	birds-of.		They (king and queen)	were
prath-dōha	yihūnz ^ū	bōlbōsh ^ū	bōzān.	Yim
every-day	of-these	the-chirping	hearing.	They
ô ^s ⁱ	pātashāha-sānd ⁱ	bōt ^ū	z ^a h	sēthāh
were	the-king-of	husband-and-wife	two	very-much
khōsh	gathān.	Dōha-aki	bōlbōsh ^ū	ati
pleased	becoming.	On-a-day-one	the-chirping	there
ô ^s ^ū na	kēh	gathān.	Dop ^u	ami-pātashāh-bāyi
was-not	any	occurring.	It-was-said	by-that-queen
pātashēhas,	“ az	kōna	chēh	gathān
to-the-king,	“ to-day	why-not	is	occurring
bōlbōsh ^ū ? ”	Dapān	wuchukh	ath	ōlis.
chirping ? ”	Saying	it-was-seen-by-them	to-that	nest.
Ath ⁱ -manz	bacē	z ^a h	mumāt ⁱ .	Wōlikh
It-veryly-in	young-ones	two	(were) dead.	They-were-brought-down-by-them
bōn.	Sēthāh	phyūr ^u	yiman-pātashēha-sandēn-	
down.	Much	regret-occurred	to-these-king's-two-	

dōn-bāsan.	Ānikh	wazīr	gātā ^{li}	gātā ^{li} .
husband-and-wife.	Were-summoned- by-them	viziers	skilful	skilful.

Dop ^u hakh,	“nōman	wuch ⁱ tay,	kyāh
It-was-said-by-them-to- them,	“to-these	please-look-ye,	what

chuh	gamot ^u ? ”	Wuch ⁱ hakh.	Yiman
is	happened ? ”	They-were-seen-by- them.	To-them (was)

rôṭ ^u mot ^u	kond ^u	haṭis.	Dānāh-wazīran-āk ⁱ
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop ^u nakh,	“yih	chēh	yiman	panūn ^u
it-was-said-by-him- tō-them,	“this	is	to-them	their-own

mōj ^ü	mumüs ^ü .	Ām ⁱ -naran	kür ^ü müs ^ü	byēkh
mother	dead.	By-this-male (bird)	(was) made	a-second

wörüz ^ü .	Ami	chunakh	dyut ^u mot ^u
second-wife.	By-her	s-by-her-to-them	given

āmpa-kani	kond ^u .	Amiy	chih	yim
mouth-to-mouth- feeding-during	a-thorn.	By-this-veryly	are	they

mumāt ⁱ .”	Pātashāh	wanān	pātashāh-bāyē,
dead.”	The-king	(is) saying	to-the-queen,

“böy	maray,	t ^a h	kār ⁱ zi-na	kuni.”
“I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage).”

Pātashāh-bāy	wanān	pātashāhas,	“böy
The-queen	(is) saying	tō-the-king,	“I-if

maray,	t ^a h	kār ⁱ zi-na	kuni.”	Kor ^u
shall-die-if,	thou	must-make-not	at-all (a second marriage).”	Was-made

yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam?	Dopukh,	"asě
was-made-by-them	vow	oath?	It-was-said-by-them,	"to-us

chih	gabar	z ^{ah} ;	timan	kyāh	kari
are	sons	two;	to-them	perhaps	will-do

wōramōj ^ü	yā	mōl ^u	yyi?"
a-step-mother	or	(step-)father	this-very-thing?"

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of-time	went,	the-queen

mōyě.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawōñ	ôsukh	dōyau	bātsau
because	mutually	was-by-them	by-the-two	husband-and-wife

driy	kasam	kor ^u mot ^u .	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space-of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by-them	to-the-king,

"pātashēham,	nēth ^{ar}	gāthi	karun ^u ."
"my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of-time	anything	hearing	he-is-to-them-not.

Kor^uhas	zōr	wazīrau.	Korun
Was-made-by-them- to-him	force	by-the-viziers.	Was-made-by- him

nēth^ar.

marriage-arrangement.

3. Yim	pātashāh-zāda	z^ah	ösⁱ.	Tim
These	princes (king's sons)	two	were.	They

ösⁱ	parān	sabakh.	Dōha-aki	kür^ü
were	reading	lesson(s).	On-day-one	was-made

yimau-pānawōñ-bāranyau-dōyau	maṣlahath,	“mājě
by-these-mutually-brothers-two	consultation,	“to-the-mother

gaṣhav	salām	hēth.”	Bür^ükh	trömⁱ
we-will-go	a-complimentary- gift	taking.”	Was-filled-by- them	a-copper- dish

lālau	nigīnau.	Gay	hēth
with-rubies	with-jewels.	They-went	having-taken (it)

salāmi	mājě.	Trömⁱ	rüt^ünakh,
for-a-complimentary- present	to-the-mother.	The-copper- dish	was-accepted-by- her-from-them,

wuchunāh	kor^unakh.	Gay	yim
a-certain-look	was-made-by-her-to-them.	They-went	these

pātashāh-zāda	z^ah	sabakas.	Yim	chih
princes	two	to-their-lesson.	These	are

dōhā	dōhā	yithay-pōṭhin	karān.	Dōha-aki
each-day	each-day	in-this-very-manner	passing.	On-day-one

gav	amis-pātashāh-bāyě	khötir	yiman-
there-occurred	to-this-queen	carnal-desire	these-

wōranēcivēn-hond^u.	Yiman	dopun,	“tōhⁱ
stepsons-of.	To-them	it-was-said-by-her,	“ye

Tim	ösⁱ	parān	sabakh	ṭāṭahāl.
They	were	reading	lessons	(in) the-school.

Dop^unakh,	“mārawāṭalan	karyūkh
It-was-said-by-him-	“to-the-executioners	make-ye-them
to-them,		

hawāla.	Timay	māranakh.”	Dapān,—
in-custody.	They-verily	will-kill-them.”	(Folk are) saying,—

wôt^u	wazīr	yiman-pāṭashāhzādan-nishin.
arrived	the-vizier	to-these-princes-near.

Sēṭhāh	gōs	yinsāph.	Dop^unakh,	“wasīv
Very-much	occurred-	compassion.	It-was-said-by-	“come-ye-
	to-him		him-to-them,	down

bōn	ṭāṭahāla.”	Dop^unakh,	“ṭaliv	yimi
down	from-the-school.”	It-was-said-by-	“flee-ye	from-this
		him-to-them,		

shēhara.”	Tim	ṭālⁱ,	wazīran	kūr^ū
city.”	They	fled,	by-the-vizier	was-done

kōm^ū.	Dopun	mārawāṭalan,	“mōryūkh
a-deed.	It-was-said-by-	to-the-executioners,	“kill-ye-for-
	him		them

hūnⁱ	z^ah.”	Mōrikh	hūnⁱ	z^ah,	kādikh
dogs	two.”	Were-killed-	dogs	two,	were-extracted-
		by-them			by-them

yiman	wōlinjē	z^ah,	lazakh	ṭōkis,
of-them	the-hearts	two,	they-were-put-by-	to-a-tray,
			them	

gay	hēth	pāṭashāh-bāyē.	Dop^uhas,
they-went	taking (them)	to-the-queen.	It-was-said-by-them-
			to-her,

“añēy	nōma	pāṭashāhzādan-hanza
“are-brought-to-thee	these	the-princes-of

wölinjě	z ^{ah} .	Thāv	darwāza	ta	rath."
hearts	two.	Open	the-door	and	take-hold-of (them)."

Thōw ^u nakh	darwāza,	racēn	yima	wölinjě
Was-open-by-her- for-them	the-door,	were-seized- by-her	these	hearts

z ^{ah} .	Dop ^u has,	"yima	chěy	pātashāhzādan-
two.	It-was-said-by- them-to-her,	"these	are-for-thee	the-princes-

dōn-hanza."	Byūth ^u	āt ⁱ	pātashōhī
two-of."	(The king) sat	(i.e. remained) there	sovereignty

karani.
for-doing.

5. Yim	böy ⁱ -bārān ⁱ	z ^{ah}	wōt ⁱ	biyis-
These	brothers-brethren	two	arrived	another-

pātashēhas-akis-nish.	Dop ^u nakh	pātashēhan,
king-one-near.	It-was-said-by-him-to- them	by-the-king,

"tōh ⁱ	chiwa	shāhzāda	mě	yiwān-bōzana.
"ye	are	princes	by-me	being-thought.

Tōh ⁱ	wān ⁱ tav	tōh ⁱ	kětha-pōth ⁱ	chiwa
Ye	please-tell	ye	in-what-manner	are

yōr	lāg ⁱ māt ⁱ .	Kyāh	sabab	chuwa ?"
here	arrived.	What	reason	is-to-you ?"

Timau	dop ^u has	yih	panun ^u	gudarun.
By-them	it-was-said-by- them-to-him	this	their-own	happening.

Dop ^u nakh,	"bēhiv	mě-nish	nōkarī."
It-was-said-by-him- to-them,	"sit-ye	me-near	in-service."

Dapān,— bīthⁱ huzūrī-nōkar. Amis ösiⁱ
 (Folk are) saying,— they-sat (as) personal-servants. To-this were

pātashēhas prönⁱ gölām z^ah. Yim z^ah
 to-the-king old servants two. These two

ti bīthⁱ, gay tōr. Tsōn-zanēn kārīn
 also sat, They-became four. To-the-four-were-made-
 persons by-him

zima rātas tōr pahar. Gödañukuy
 in-charge by-night four watches. The-first-veryly

pahar chuh lagān amis-pātashāhzādas-
 watch is being-allotted to-this-prince-

ziṭhis-hihis. Dapān,— pātashēha-sandyau-
 the-elder. (Folk are) saying,— by-the-king's-

dōyau-bātsau trōwukh arām.
 two-husband-and-wife was-made-by-them rest.

6. Dapān,— gölām chuh wōdañě,
 (Folk are) saying,— the-servant is standing (by),
 nazar chēs pātashēha-sandēn-dōn-bātsan-kun.
 sight is-of-him the-king-of-two-husband-and-wife-towards.

Yimav^uy-syod^u log^u wasani shěhmār
 Them-veryly-in-front began to-descend a-great-snake

tālawa-kani. Göläm chuh wuchān. Yēli
 the-ceiling-from. The-servant is watching. When

yih shěhmār log^u wātani amis-pātashāh-
 this great-snake began to-arrive to-this-king's-

bāyě-handis-badanas-nīzikh, āv lārān gölām,
 wife-of-body-near, he-came running the-slave,

lōy^un shēmshēr amis-shěhmāras, hani
 was-struck-by-a-sword to-this-great-snake, in-fragment
 him

hani	kârⁱnas	ṭuk^ara,	ṭhunun
in-fragment	were-made-by-him- of-it	pieces,	was-placed-by-him

palangas-tal,	shēmshēri-handis-tēgas	wolun
the-bed-below,	the-sword's-to-the-blade	was-wrapped- by-him

phamb.	Log^u	amis-pātashāha-bāyē-handis-
cotton-wool..	He-began	to-this-king's-wife-s-

badanas	wōtharani.	Dopun,	"amis
the-body	to-wipe.	It-was-said-by-him,	"to-this-one

āsi	shēhmāra-sond^u	zahar	lādyōmot^u." ¹
will-be	the-great-snake-of	poison	brought-into-contract- with.

Amiy	mōjub	ô^s	yih	wōtharān.	Pātashāh
For-this-very	reason	was	he	wiping.	The-king

gav	bēdār.	Wuchun	gōlām	āmot^u
became	awake.	Was-seen-by-him	the-servant	come

nīzikh	shēmshēr	hēth	nūn^u.	Āmⁱ-sond^u
near	sword	having-taken	bare.	This-one-of

pahar	mōkalyāv,	āv	dōyimis-gōlāma-sond^u
the-watch	was-finished,	there-came	the-second-servant-of

pahar.	Āv	nīzikh.	Dop^unas	pātashēhan,
the-watch.	He-came	near.	It-was-said-by- him-to-him	by-the-king,

"ay	gōlām,	yus-akhāh	āgas-pēth	bē-wōphōyī
"ho	servant,	whoever	the-master-on	infidelity

kari,	tas	kyāh	wāti	karun^u?"	Yih
may-do,	to-him	what	will-be-proper	to-be-done?"	This

wōthus	gōlām	phīrith,	"pātashēham,
arose-for-him	slave	answering,	"my-king,

¹ So Hātim. Govind Kaul writes *lāryōmot^u*.

tas gathi kala taṭun^u, biyě basta
to-him is-proper the-head to-be-cut-off, moreover his-skin

wālūn^ū. Pātashēham, bōh wanay dalīlā.
(is) to-be-brought- My-king, I will-tell- a-certain-
down. to-thee story.

Ts^ah thāvtam tath kan."
Thou place-please-for-me for-that the-ear."

7. Dop^unas gōlāman,— "suh pātashēhā
It-was-said-by- by-the-servant,— "that a-certain-king
him-to-him

akh ôs^u. Suy gav dōha-aki sōlas
one was. He-veryly went on-day-one for-excursion

shikāras kunuy zon^u. Sōty ôsus pōz,
for-hunting only-one person. With was-to-him a-falcon,

wôt^u jāyě-akis, lūj^ūs trēsh. Banān
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyě-akis
is-for-him (alleviation anywhere. Was-seen-by- in-a-place-one
of thirst)-not him

āba-srēhā hyuh^u. Athⁱ dyutun bārⁱshi-
water-moisture a-little. At-it-veryly was-given-by- his-spear-
him

sōty dōba-hanā. Kodun bagala-manza
with a-hole-small. Was-withdrawn-by- his-earmpit-from-in
him

pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by- to-that-cup water. He-began
him

cyon^u. Ās pōz, ṭhun^unas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-
by-it-for-him.

Biyě	borun	yih	āba-pyāla,	hyotun
Again	was-filled-by-him	this	water-cup,	he-began

cyon^u.	Ās	biyě	yih	pöz,
to-drink.	Came-to-him	again	this	falcon,

ṭhun^unas-trövith.	Döyi-laṭi	ṭhun^unas-trövith.
(it) was-dashed-down-by-it-for-him.	On-two-occasion(s)	it-was-dashed-down-by-it-for him.

Pātashēhas	khot^u	zahar.	Trëyimi-laṭi
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

borun.	Dachini	atha	chuh	ath-pyālas
it-was-filled-by-him.	With-the-right	with-hand	he-is	to-that-cup

thaph-karith;	khôwur^u	atha	thôwun
having-held;	the-left	hand	was-placed-by-him

něbar.	Yuthuy	hyotun	cyon^u,	tyuthuy
outside.	Even-as	he-began	to-drink.	even-so

āv	pöz,	ṭhun^unas-trövith.	Dit^us	āmⁱ
came	the-falcon,	it-was-dashed-down-by-it-for-him.	Was-given-to-it	by-him

thaph,	roṭun	latan-tal,	hēsanas	pakha
seizing,	was-held-by-him	the-feet-below,	were-taken-by-him-of-it	the-wings

z^ah,	kāḍinas	tān.	Yih	yěli	môrun,
two,	were-torn-off-by-him-of-it	the-limbs.	It	when	was-killed-by-him,

pata	phyūrus	ataty.	Wōñ	trēsh
afterwards	regret-was-felt-to-him	in-that-very-place.	Now	(water to allay) thirst

cěyēna.	Gav	wuchani	‘ath-ābas
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsina	kuni	āgur ?'	Pakān	chuh
will-there-not- be	somewhere	source ?'	Going	is

pātashāh,	wôt^u	jāyě-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shěnmārā	shōngith,	amis^uy	nērān
there	a-certain-great-snake	asleep,	to-it-veryly	issuing

usa-kani	lāl.	Yih	āb	ōs^u	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gōlām	amis	pātashēhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay) thirst

cěyihē,	suh	marihē.	Wūn^uy	saragī
had-drunk,	he	would-have- died.	Now-veryly	investigation (if)

karihē,	suh	pātashāh	tas-pōzas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have- killed.

Pātashēham,	say	chēh	dalīl.	Saragī
My-king,	that-veryly	is	the-story.	Investigation

gathi	karūn^u."
is-proper	to-be-made."

8. Mōkalyāv	āmⁱ-sond^u	pahar	ti.	Āv
Was-finished	this-one-of	the-watch	also.	Came

trēyum^u	pahar.	Z^ah	gay	pānas	bīthⁱ.
the-third	watch.	The-two	became	at-their-own- will	seated.

Pātashāh	chuh	bēdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is

amis-trëyimis-paharawölis. Dapān chus, "ay
to-this-third-watchman. Saying he-is-to-him, "ho

gölām, yus-akhāh āgas-pēth dagāy
servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karun^u ? "
may-do, to-him what will-be-proper to-be-done ? "

Dop^unas phīrith āmⁱ-gölāman, "suh
It-was-said-by-him- answering by-that-servant, "he
to-him

gathi sangsār karun^u. Bāki, pātashēham,
is-proper stoning-to- to-be-done. But, my-king,
death

saragī gathi karūn^u. Bōh wanay
investigation is-proper to-be-made. I will-tell-to-thee

dalilā. Ts^ah thāwum, pātashēham, kan."
a-certain- Thou place-for-me, my-king, ear."
story.

9. Dapān chus, "suh ôs^u sōdāgārā
Saying he-is-to-him, "that was a-certain-
merchant

akh. Suy ôs^u sēthāh baktāwār. Tamis
one. He-verily was very prosperous. To-him

pēv muhim. Tamis^uy ôs^u hūn^u. Byākh
fell poverty. To-him-verily was a-dog. Another

sōdāgārā ôs^u. Dop^unas, 'yih hūn^u
a-certain-merchant was. It-was-said-by-him- 'this dog
to-him,

mā k^anahan ? ' Dop^unas, 'k^anan.'
I-wonder-if wilt-thou-sell-it ? ' It-was-said-by- 'I-will-sell-it.'
him-to-him,

Dop ^u nas,	'karus	möl.'	Kor ^u nas		
It-was-said-by-him-	'make-of-it	a-price.'	Was-made-by-		
to-him,			him-of-it		
möl	röpayě-hath.	Dyut ^u nas	möl,		
the-price	a-rupee-hundred.	Was-given-by-him-to-	the-price,		
		him			
nyūv	sōdāgāran	yih	hūn ^u .	Drāv	
was-taken	by-the-merchant	this	dog.	He-went-forth	
sōdā	hěth,	wôt ^u	jāyě-akis.	Lüj ^u s	
merchandize	taking,	he-arrived	at-place-one.	Came-on-for-him	
rāth.	Rāt ^a li	tās	tūr,	nyūhas	
night.	By-night	entered-for-him	thieves,	was-taken-by-them-	
				of-him	
yih	māl.	Hūn ^u	chuh	wuchān,	ām ⁱ
this	property.	The-dog	is	seeing,	by-him
kor ^u -na	kěh-ti	sadāh.	Phöl ^u	gwāsh.	
was-made-not	any-at-all	sound-a.	Broke	the-dawn.	
Sōdāgār	gav	bědār.	Wuchun	ta	māl
The-merchant	became	awake.	It-was-seen-	verily	property
			by-him		
na	kuni.	Dapān	chuh,	'yith	kyāh
not	at-all.	Saying	he-is,	'to-this	what
gōm ?'	Āv	yih	hūn ^u .	Ām ⁱ	kūr ^u nas
happened-to-	Came	this	dog.	By-it	was-made-by-
me ?'					him-of-him
pōshākas	thaph.	Chus	lamān.	Hūn ^u	
to-the-coat	seizing.	He-is-to-him	pulling.	The-dog	
drāv	brūh	brūh,	pata	pata	chus
went-forth	in-front	in-front,	behind	behind	is-of-him
sōdāgār.	Wātanōwun	mōdānas-akis-manz.			
the-merchant.	He-was-caused-to-arrive-	to-a-plain-to-one-in.			
	by-him				

Wuchun **ati** **tūrau** **thow^umot^u** **asond^u**
Was-seen-by-him there by-the-thieves deposited his

māl. **Parzanôwun.** **Onun** **panun^u** **māl,**
property. It-was-recognized- Was-brought- his-own property,
by-him. by-him

yih **ôsus** **ta** **tih,** **biyě** **ô^u** **yimau-**
what was-of-him both that, also there-was by-these-

tūrau **biyěn-sōdāgāran-hond^u** **nyūmot^u,** **ti-ti**
thieves other-merchants-of taken, that-also

onun, **wātanôwun** **pananis-čēras.** **Gav**
was-brought- it-was-caused- to-his-ow lodging. He-became
by-him, to-arrive-by-him

sěthāh **khōsh.** **Dopun,** **' tamis** **sōdāgāras**
very happy. It-was-said-by- 'to-that merchant
him,

tog^u-na **amis** **hūnis** **mōl** **karun.**
knowledge-how-was- to-this dog a-price to-make.
not

Tamis **ô^u** **pēmōt^u** **muhim,** **tami-mōkha**
To-him was fallen poverty, on-that-account

togus-na.''

knowledge-how-to-him-was-not.'''

10. Dapān wustād,—

(Is) saying the-teacher,—

" Amis-hūnis **korun** **mōl** **rōpayēs**
"For-that-dog was-made-by-him price (of) rupee

pānt **hath.** **Lich^{ūn}** **cithⁱ.** **Yihuy**
five hundred. Was-written- a-document. This-verily
by-him

thuñ^{ūn} **amis-hūnis** **nōlⁱ.** **Dop^unas,**
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-
to-it,

't^{ah} gath pananis-khāwandas-nishin yih
'thou go to-thine-own-master-near this

cithⁱ hēth.' Gav hūn^u, wôt^u nazdikh
document having-taken.' Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth^u. Parzanōwun
to-that-merchant. By-the-merchant he-was- Was-recognized-
seen. by-him

yih hūn^u. Dopun pananēn bātsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop^unakh, 'hūn^u āv phirith. Āmi
It-was-said-by-him-to- 'the-dog came returning. By-it
them,

kor^u kyāh-tān takhsīr. Amiy
was-done some-or-other fault. For-this-very (reason)

shunukh-kadith. Bal'ki chus cālān
it-has-been-driven-out- Moreover there-is-to- a-letter-of-
by-them. it dispatch

nölⁱ.' Sōdāgār gav phikiri. 'Wuñ
on-the-neck.' The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar^ac.'
what shall-I-do? The-rupee-hundred went-for-me expended.'

Koḍun bandūkh, lôy^unas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

môrun. Yēli môrun ta ada
it-was-killed-by-him. When it-was-killed- then afterwards
by-him

phyūrus. Gōs nīzikh. 'Bōh wuchaha
grief-came-to-him. He-went- near. 'I would-see
to-it

amis kyāh kākaz chuh nölⁱ.' Yihuy
to-it what paper is on-the-neck.' This-verily

gathi sar taṭun^u, shēhara-manza dūr
 is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^u. Pātashēham, bōh wanay
 (he-is) to-be-expelled. My-king, I will-tell-to-thee

dalilā, t^ah thāwum kan." Dapān
 a-certain-story, thou place-for-me the-ear." Saying

chus gōlām. "suh ôs^u pātashēhā
 is-to-him the-servant. "that was a-certain-king

akh. Amis ôsⁱ nēcivⁱ z^ah. Timan^{ūy}
 one. To-him were sons two. To-them-verbily

mōyē panūn^ū mōj^ū. Pātashēhan kūr^ū
 died their-own mother. By-the-king was-made

wōrüz^ū zanāna. Sa gayē pātashāhzādan
 second-wife woman. She became to-the-princes

dōn wōramōj^ū. Yim ôsⁱ pātashāhzāda
 to-the-two stepmother. These were princes

z^ah sabakas. Tōra āy, amis-wōramājē
 the-two at-a-lesson. Thence they-came, to-this-stepmother

niyēkh salām, lālau nigīnau
 was-taken-by-them a-complimentary- (filled). with- with-jewels
 gift, rubies

trōmⁱ. Thōv^ūkh amis bōnṭha-kani.
 a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyē sabakas. Dōhā dōhā
 These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyē wuz^ū
 they-are (thus) passing. To-the-queen was-aroused

panūn^ū rāy. Kyāh wuz^ūs? Bōh
 her-own intention. What was-aroused-in-her? 'I

karahö **yiman-pādashāhzādan-söty** **gönāh.**
 would-have-done these-princes-with sin.

Dōha-aki **wonun** **yiman-pādashāhzādan-dōn,**
 On-a-day-one it-was-said-by-her to-these-princes-two,
'mē-söty **kariv** **gönāh.** **Yimav** **dop^uhas,**
 'me-with do-ye sin.' By-them was-said-by-them-
 to-her,

't^ah **chěkh** **sōñ^ü** **möj^ü;** **tě** **ta** **asě**
 'thou art our mother; for-thee and for-us

wāti-na. **Pādashāhzāda** **gay** **sabakas.**
 it-will-not-be-suitable.' The-princes went to-the-lesson.

Pādashāh **āv** **darbār** **murkhas** **karith.**
 The-king came the-court dismissed having-made.

Wôt^u **mahalakhān.** **Pādashāh-bāyi**
 He-arrived at-the-private-apartments. By-the-queen

trop^unas **darwāza.** **Darwāza** **chěs-na**
 was-shut-by-her-for- the-door. The-door she-is-for-him-
 him not

thāwān. **Dop^unas,** **'yih** **kyāzi?** **Wōth^üs**
 opening. It-was-said-by- 'this why?' She-rose (in-
 him-to-her, reply)-to-him

pādashāh-bāy. **Dop^unas,** **'bōh** **chěsa**
 the-queen. It-was-said-by-her-to-him, 'I am-I

cyōñ^ü **kōlay,** **kina** **cyānēn-nēcivēn-hünz^ü?**
 of-thee the-wife, or thy-sons-of?

Dop^unas **pādashēhan,** **'tih** **kyāh**
 It-was-said-by-him-to- by-the-king, 'that what
 her

gav? **Dop^unas,** **'tim** **ām**
 happened? It-was-said-by-her-to-him, 'they came-to-me

lëkan.'	Pātashāh	chus	dapān,
for(-using)-indecent- language.'	The-king	is-to-her	saying,

'wuñ	kyāh	chuh	salāh ?'	Pātashāh-bāy
'now	what	is	(your) advice ?'	The-queen

chēs	dapān,	'mě	gaṭhi	tihanza
is-to-him.	saying,	'for-me	is-necessary	their

wölinjë	z^{ah}.	Tima	khěma	bōh.	Ada-kyāh
hearts	two.	Them	I-will-eat	I.	Then-of-course

thāway	darwāza.'	Pātashēhan	dyut^u
I-will-open-for-thee	the-door.'	By-the-king	was-given

hukum	wazīras.	Dop^unas,	'yim
an-order	to-the-vizier.	It-was-said-by-him-to-him,	'these

shāhzāda	z^{ah}	dikh	mārawāṭalan	athi.
princes	two	give-them	of-the-executioners	in-the-hand.

Yiman	kaḍan	wölinjë	z^{ah}.'	Gav
Of-them	they-will-extract	the-hearts	two.'	Went

wazīr.	Wôt^u	ṭāṭahāl,	yēti	yim
the-vizier.	He-arrived	at-the-school,	where	these

shāhzāda	z^{ah}	ösⁱ.	Yiman-kun	kür^{ün}
princes	two	were.	Them-towards	was-made-by-him

nazarāh.	Sēṭhāh	gös	yim'	pātashāhzāda
a-single-glance.	Exceedingly	became- to-him	these	princes

z^{ah}	khōsh.	Dilas	pyōs	yinsāph.
two	pleasing.	To-the-heart	fell-of-him	compassion.

Dop^unakh,	'ṭaliv	yimi-shēhara	dūr.'
It-was-said-by-him-to- them,	'flee-ye	from-this-city	'far.'

Tsālⁱ."
They-fled."

12. Dapān wustād,—

(Is) saying the-teacher,—

“ Mārawāṭalan	dyut ^u	hukum	wazīran,	
“ To-the-executioners	was-given	an-order	by-the-vizier,	
‘ mōryūkh	hūn ⁱ	z ^a h.’	Mārawāṭalau	mōr ⁱ
‘ kill-ye-them	dogs	two.’	By-the-executioner	were-killed
hūn ⁱ	z ^a h,	kādikh	yiman	wōlinjē
dogs	two,	were-extracted-by-them	of-them	the-hearts
z ^a h,	lazakh	tōkis-manz,	gay	hēth
two,	they-were-placed- by-them	a-tray-in,	they-went	taking
pātashāh-bāyē.	Pātashāh-bāyi	thōw ^u	darwāza.	
to-the-queen.	By-the-queen	was-opened	the-door.	
Pātashāh	chuh	karān	pātashōhī	tāt ⁱ .
The-king	is	doing	ruling	there.

13. Shāhzāda z^ah āy ṭalān biyis
The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan rāṭⁱ yim
king near. By-the-king were-taken they

gōlām. Gōḍanyuk^u pahar āv amis-
(as) servants. The-first watch came to-this-

baḍis-hihis-shāhzādas. Shēmāh chuh dazān.
the-elder-the-prince. A-lamp-flame is burning.

Pātashāha-sāndⁱ z^ah bōt^ū chih palangas-
The-king two husband-and- are the-bed-
wife

pēth arāmas. Yiman^uy syod^u wasān
-on in-rest. To-them-veryly in-front descending

chuh shēhmār. Yih gōlām chuh kaḍān
 is a-great-snake. This servant is drawing
 shēmshēr. Amis-shēhmāras chuh karān
 a-sword. To-this-great-snake he-is making
 ṭuk^ara. Ami pata chuh shēmshēri-handis
 pieces. This after he-is to-the-sword's
 tēgas walān phamb. Amis-pādashāhbāyē-handis.
 blade wrapping cotton-wool. To-this-queen's-
 badanas ôs^u wōtharān yih zahar amis-
 body he-was wiping-off this poison that-
 shēhmāra-sond^u. Dopun, 'amis mā
 great-snake-of. It-was-said-by-him, 'on-her I-wonder-if
 āsim shēhmāra-sond^u zahar.' Ôs^u
 there-will-be-on-my the-great-snake-of poison.' He-was
 (queen)
 wōtharān ta pādashāh gav bēdār.
 wiping and the-king became awake.
 Dop^u pādashēhan, 'yih ām mārani.'
 It-was-said by-the-king, 'he came-to-me for-killing.'
 Pādashēham, say chēh dalīl. Hargāh-kiy
 My-king, that-veryly is the-story. If
 suh pādashāh sara karihē, pananēn-
 that king testing had-made, to-his-own-
 nēcivēn-pēṭh mā diyihē hukum mārawāṭalan,
 sons-on not would-he the-order to-the-executioners,
 have-given
 'tōhⁱ mōryūkh.' Ada gay tim hūnⁱ
 'ye kill-ye-them.' Afterwards went those dogs
 z^ah māra. Pādashēham, agar bāwar
 two to-death. My-king, if believing

IX.—GRĪSTⁱ-BĀYĚ-HÜNZÜ TA MĀCH-T^aL^aRĚ.
FARMER'S-WIFE-OF AND HONEY-BEE.

HÜNZÜ KATH
OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

Yih	grīst ⁱ -bāy	ös ^ü	tsüj ^ü müt ^ü .	Kami-
This	farmer's-wife	had	fled.	For-what-
bāpath?	Kārdāran	ta	mukadaman	ôsus
reason?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor ^u mot ^u	zulm.	Amiy-bāpath	chěh	tsüj ^ü müt ^ü .
done	tyranny.	For-this-very-reason	she-is	fled.
Wöt ^ü	wanas-akis-manz.	Otuy	wöt ^ü s	
She-arrived	forest-one-in.	There-verily	arrived-to-her	
māch-t ^a l ^ü r ^ü .	Amis	āyě	zabān.	Dapān
a-honey-bee.	To-it	came	speech.	Saying
chěh	amis-grīst ⁱ -bāyě,	“t ^a h	kyāzi	chěkh
she-is	to-this-farmer's-wife,	“thou	why	art
tsüj ^ü müt ^ü ?”	Dop ^u nas	grīst ⁱ -bāyi,	“mě	
fled?”	Was-said-by-her-to-it	by-the-farmer's-wife,	“to-me	
chuh	gōmot ^u	zulm.”	Ami	dop ^u nas
is	happened	tyranny.”	By-that	was-said-by-it-to-her
phīrith	māch-t ^a l ^a ri,	“mě-ti	chuh	gōmot ^u
answering	by-the-bee,	“to-me-also	is	happened
zulm.	Bōh	chěs	wadān,	t ^a h
tyranny.	I	am	lamenting,	thou
				please-place-for-me

kan." Wanān mäch-tal^ür^ü grīstⁱ-bāyi kun.
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēsī, paran pēmōs,
"Come- friend, at-feet we-will-fall-of-Him,
please,

karōs zārapār.
we-will-make ejaculations.
to-Him

Buday chēsai mäch-tal^ür^ü, wanuk^u
I-veryly am-thy honey-bee, of-the-forest

jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūr^uāh añām, ös^üs
From-every- flower-nectar was-brought- I-became
mountain by-me,

ayālbār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan
Calamity may-fall to-the-bear-pimp, to-the-forests

tōñ^ünam lār.
was-brought-in- running-away.
by-him-to-me

3. Pōtēn tasandēn öli-nāsh korun;
To-the-young- of-it nest-destruction was-made-
ones by-him;

Sōhibō, āy-nā ār?
O-God, did-there-not-there- pity?
come-to-thee

Buday	chěsay	māch-t^al^ür^ü,	wanuk^u
I-verily	am-Thy	honey-bee,	of-the-forest

jānāwār."
a-winged-creature."

4. Dapān	amis	grīstⁱ-bāyě	yih
(Is) saying	to-this	farmer's-wife	this

māch-t^al^ür^ü,	"yih	hāl	kor^unam
honey-bee,	"this	condition	was-made-by-him- for-me

wana-manza	hāpatan.	Wuñ	tsajyēyēs,
the-forest-from-in	by-the-bear.	Now	I-fled,

wüth^üs	grīstⁱ-garas,	dapyām,	'kara
I-descended	to-a-farmer's-house,	it-was-said-by- me (long ago),	'I-will-make

rahath.'	Wuchta	wuñ	kyāh	karēm
ease.'	See-please	now	what	will-do-to-me

yih	gryüst^u,	thāvta	kan.	Bōh	kyāh
this	the-farmer,	place-please	the-ear.	I	what

wanay ?
shall-say-to-thee ?

Thüñ^üā	mathith	kuth^uāh	thōw^unam,
Fresh- butter	having-rubbed	a-room	was-placed-by-him- for-me,

mōtūñ^ü	chēm	bōdⁱ-hāl.
of-death	it-is-to-me	a-prison.

Bāgānⁱ-āyēs	grīstⁱ-garas,	say	mě
It-was-my-fate	(in) the-farmer's-house,	that-verily	to-me

gayēm	gāl.
became-to-me	shame.

5. Drāti-sötin kâshⁱ yēli tātⁱnam,
A-sickle-with the-honeycombs when were-cut-by-him-
of-me,

kōtyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-t¹l^ar^u, wanuk^u
I-verity an-Thy honey-bee, of-the-forest
jānāwār."
a-winged-creature."

6. Mōkalôw^u ami-māch-t¹l^ari wanith
Was-finished by-this-honey-bee having-spoken
panun^u dōd^u. Wuñ chēh dapān amis-
her-own pain. Now she-is saying to-this-
grīstⁱ-bāyē, "chēyēy kēh gömot^u, t^a-ti
farmer's-wife, "if-there-is-to- anything happened, thou-also
thee

wan." Wanān chēh wuñ grīstⁱ-bāy.
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm
Saying she-is-to-it, "hear, to-me what tyranny

chuh gömot^u.
is happened."

Azal chāwun chuh samsāras, chēh
Fate to-be-experienced is in-the-world, there-is

tal wasiūn^ū jāy.
below to-be-descended a-place.

Buday chēsai grīstⁱ-bāy, yōr nay
I-verity an-Thy farmer's-wife, here not-verity

rōzani

to-abide

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7. **Sōta yēli mōtasūtⁱ grēstēn dilāsa**
 In-spring when the-accountants to-farmers soothing

dini hay āy,
 to-give O! came,

Mōdaryiv-kathau yēdāh būr^ūkh, zālas
 With-sweet-words a-belly was-filled-by-them, in-a-net

walana-āy.
 we-were-surrounded.

8. **Har^ada-vizi dard mūth^ūkh, lāyēni**
 In-autumn-time the-affection was-forgotten- for-beating
 by-them,

tim-hay āy.
 they-veryly came.

Buday chēsai grīstⁱ-bāy, yōr nay
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.
 to-abide we-came.

9. **Yim phal wāwim mājē-zamīni,**
 What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,
 they-veryly ripened came,

Sōmb^arith sōrith khalas kārīm,
 Having-collected having-piled on-the-threshing- they-were-
 floor made-by-me,

hatabōdⁱ-khōris drāy.
 to-hundreds-of-kharwār- they-emerged.
 weight

10. Cakla-cakla mukadam ta pathwörⁱ
 In-each-village- the-village-head- and the-village-
 circuit man accountant

tölani tim-hay āy,
 to-weigh they-verbly came,

Buday chēsai grīstⁱ-bāy, yōr nay
 I-verbly am-Thy farmer's-wife, here not-verbly
 rōzani āy.
 to-abide we-came.

11. Öziz ta miskīn kötyāh, visⁱiyi,
 The-poor and penniless how-many, O-friend,

halam dōri-dōri āy,
 the-lap-cloth holding-out came,

Halām ditⁱmakh mē bārⁱ-bārī, sui
 The-skirts were-given-by- by-me filling, that-verbly
 me-to-them

chuh mōkalan pāy.
 is for-salvation a-means.

12. Kalama sōtin sawāb likhan,
 A-pen with the-reward-of-good- they-will-
 actions write,

yith-nay lagēkh grāy.
 so-that-not will-happen-to-them shaking.

Buday chēsai grīstⁱ-bāy, yōr nay
 I-verbly am-Thy farmer's-wife, here not-verbly
 rōzani āy.
 to-abide we-came.

X.—RĀJĒ BIKARAMĀJĒTŪÑ KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājē*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv ⁱ	tōr	ös ⁱ	pakān	wati.
Men	four	were	going	by-road.
Ākh	brūha	mödān.	Ath ⁱ	mödānas
There-came-to- them	in-front	a-plain.	(On) this	plain
yēli	hyotukh	pakun,	lāg ⁱ	wanani
when	they-began	to-go,	they-began	to-say
pānawūñ,	"talau,	wān ⁱ tav	dalilā,	yih
mutually,	"ho,	tell-ye	story-a,	this
mödān	kaḍōn."	Pata-kani	ākh	byākh
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
shēkhṣā.	Amis	dopukh,	"ṣ ^{ah}	wanta
person-a.	To-him	it-was-said-by- them,	"thou	tell-please
dalilā,	yih	mödān	mōkalāwahun."	Ām ⁱ
story-a,	this	plain	we-will-complete-it."	By-him
dop ^u nakh	phīrith,	"bōh,	hasa,	
it-was-said-by-him-to- them	in-answer,	"I,	sirs,	
wanamōwa	dalil.	Dalil,	hasa,	wanamōwa
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	pāñṣ.	Pāñṣan-kathan	gathanam	
tales	five.	For-five- tales	they-will-be-proper-to- me	

dinⁱ rōpayēs pānt^s hath." Yimōv
to-be-given of-rupee five hundred." By-them

dop^uhas phīrith, "tōr hath dimōy
it-was-said-by- in-answer, "four hundred we-will-give-
them-to-him to-thee

tōr zānⁱ. Pōntsyum^u hath gay panunuy.
four persons. The-fifth hundred became thine-own-
only.

Wan-sa katha pānt^s." Dop^unakh.—
Tell-sir the-tales five." It-was-said-by-him-to-them.—

"Dyār, hasa, chih sapharas.
"Monies, sirs, are for-a-journey.

Yār, hasa, chuh na-āsanās.
A-friend, sirs, is for-non-existence (of wealth).

Āsh^ēnāv, hasa, chuh āsanās.
A-near- sirs, is for-existence (of wealth).
relation,

Gayē trih katha. Biyē z^ah katha, hasa,
Went three tales. The-other two stories, sirs,

chēwa,—
are-for-you,—

Sa zanāna chēwana paniñ^ū,
That woman is-for-you-not your-own,

yēsa na āsi pānas-sōty.
who not will- oneself-with.
be

Biyē, hasa,—
Also, sirs,—

Yus rātas bēdār rōzi,
He-who by-night awake will-remain,

suy, hasa, zēni Rājē-Bikarmājētū^u
 he-only, sirs, will-win King-Vikramāditya's

kūr^ū."
 daughter."

Wañēnakh yima katha pānt. Yim
 Were-said-by-him-to- these tales five. They
 them

chis dapān, "wan-sa dalil." Yih
 are-to-him saying, "tell-sir a-story." He

chukh dapān, "mē, hasa, wañēmōwa
 is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānt." Milūv^ūkh laḍōyⁱ.
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath
 They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūn^ūth-na; mōdān
 were-taken-by-thee; story any was-told-by- the-plain
 thee-not;

chuh wuñě pakanay." Amis lôyukh
 is still not-having-been- To-him it-was-beaten
 walked."

yimav-tōrav-zanēv. Āmⁱ dop^unakh,
 by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih
 walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."
 he will-say, that we-will-do."

2. Dapān wustād,—
 (Is) saying the-teacher,—

	Wöt ⁱ They-arrived	pātashēhas-nish. the-king-near.		Dyut ^a Was-given
phāriyād a-complaint	tsōrav-zanēv. by-the-four-persons.		Dop ^u has, It-was-said-by-them-to-him,	
	“pātashēham, “my-king,	yimi-shēkhtas by-this-person	khēy were-eaten	
asē for-us	rōpayēs of-rupee	tsōr four	hath. hundred.	Dopun, It-was-said-by-him,
‘wanamōwa ‘I-will-tell-you	katha tales	pānt. [’] five.”	Pātashēhan By-the-king	
dop ^u it-was-said	amis-shēkhtas, to-this-person,	“wan-sa “tell-sir	kyāh what	
	won ^u thakh ? ” was-told-by-thee-to-them ? ”	Yih He	wōthus arose-to-him	
phīrith, in-answer,	“pātashēham, “my-king,	bōh I	wanay will-tell-to-thee	katha tales
pānt. five.	Rōpayēs Of-rupee	gathanam they-are-proper-to-me	din ⁱ to-be-given	
pānt five	hath. hundred.	Ada Then	wanay I-will-tell-to-thee	bōh I
				katha the-tales
pānt. [”] five.”	Pātashēhan By-the-king	kād ⁱ were-produced	rōpayēs of-rupee	
pānt five	hath, hundred,	ditin they-were-given- by-him	amis-shēkhtas. to-this-person.	Yim These
kārin were-made- by-him	band, tied-up,	pāna by-himself	kūr ^ū n was-done-by- him	kōm ^ū āh deed-a

āmⁱ-pātashēhan.	Pātashöhī-hond^u	pōshākh			
by-that-king.	Royalty-of	garment			
trowun,	gadöyiyě-hond^u	pōshākh			
was-put-off-	beggary-of	garment			
by-him,		pūrun.			
		was-put-on-			
		by-him.			
Biyě	gāndin	lāl	sath	mathi,	
Also	were-tied-by-him	rubies	seven	on-the-arm,	
drāv	yima	katha	pānt	sara	karani.
he-went-forth	these	tales	five	testing	to-make.

3. Dapān wustād,—

(Is) saying the-teacher,—

Gōḍañiy	drāv	běňě-handis-shěharas-kun.		
At-the-very- first	he-went- forth	his-sister's-city-towards.		
Gur^u	chus	khasun^u.	Wôt^u	yěli
A-horse	is-for-him	to-be-mounted.	He-arrived	when
nīzīkh	ath-běňě-handis-shěharas		lüz^{ūn}	
near	to-that-sister's-city		was-sent-by-him	
shěchⁱ	amis-běňě,	“ mě	kyāh	chuh
a-message	to-that-sister,	“ to-me	verily	is
pēmōt^u	muhim.	Bōh	kyāh	yimahō
fallen	poverty.	I	of-course	should-come
tūrⁱ.”	Ami	lüz^{ūnas}	běňi	pot^u
there-even.”	By-that	was-sent-by- her-to-him	by-the- sister	back-again
phīrith	shěchⁱ,	“ mě	kyāh	rōzan
in-answer	a-message,	“ to-me	of-course	will-remain
pāma	wōrⁱvis-manz.”		Pot^u	phīrith
reproaches	my-father-in-law's- house-in.”		Back-again	in-answer

lüz^ünas	biyě	shěchⁱ,	"mě	yěli	na
was-sent-by- him-to-her	again	message,	"to-me	when	not

bani	tōr	yun^u,	tō-ti	gathēm	ladun^u
will-be- possible	there	to-come,	nevertheless	it-is-proper- to-me	to-be- sent

naphtas	kěnthāh.	Ladaham-ay,	tath
for-the-belly	something.	Thou-wilt-send- to-me-if,	to-that

gathi	gand	karun^u,	pětha	gathēs
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper- for-it

mōhar	karūñ^ü	panūñ^ü."	Ami	kür^ü
the-seal	to-be-made	thine-own."	By-that	was-done

běni	köm^üāh.	Lodun	panañě-kěnzě
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

bata-hanā,	yā	šhyot^u	yā	shōth.
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

Pětha	kür^ünas	panūñ^ü	mōhar,	korun
Upon (it)	was-made-by- her-for-it	her-own	seal,	was-made by-her

rawāna	amis-böyis.	Tāmⁱ	yěli	wuch^ü
dispatching	to-that-brother.	By-him	when	was-seen

běñě-hünz^ü	mōhar,	roṭun,	ātiy
the-sister-of	the-seal,	was-taken- by-him,	in-that- very-place

thôwun-dabövith.
was-buried-by-him.

4.	Drāv	yāra-sanzi-wati.	Yēli	wôt ^u
	He-went-forth	on-a-friend's-the-road.	When	he-arrived
nīzikh	sūzun	amis	mahanyuv ^u ,	"yār,
near	was-sent-	to-him	a-man (saying),	"(thy)
	by-him			friend,
hasa,	ōy.	Pātashöhī	chēsna.	Suh,
sir,	is-come-to-thee.	Royalty	is-to-him-not.	He,
hasa,	chuy	muhimzad."	Yāran	yēli
sir,	is-verily	struck-by-adversity."	By-the-friend	when
būz ^u ,	drāv,	wôt ^u	amis-yāras-nish.	
it-was-heard,	he-went-forth,	he-arrived	that-friend-near.	
Dapān	chus,	"hā	yāra,	kati
Saying	he-is-to-	"O	friend-O,	whence
	him,			didst-thou-
				become-for-me
yōr	pōda ? "	Pakān	chih	dōnaway.
here	manifest ? "	Going	they-are	both.
Amis	ōs ^u	miskīnī-hond ^u	pōshākh	nōlī.
To-that-one	was	poverty-of	garment	on-the-neck.
Dapān	chus,	"yāra,	yih	khal ^{at} -ē-shöhī
Saying	he-is-to-him,	"friend,	this	robe-of-royalty
dita	mě.	Yih	myōn ^u	pōshākh
please-give	to-me.	This	my	garment
shunṭa	ṭ ^a h."	Yih	ās-na-bōzana,	"yih
please-put-on	thou."	This	was-not-considered-	"this
			by-him,	
chuh	amis	miskīnī-hond ^u	pōshākh "	
is	to-that-one	beggary-of	garment "	
yih	ās-bōzana	khal ^{at} -ē-shöhī;	kami-mōkha ?	
this	was-considered	a-robe-of-royalty;	on-what-account ?	

Mahabata-söty.	Gav.	Wötⁱ	yāra-sond^u
Affection-through.	He-went.	They-arrived	the-friend-of

gara.	Yāran	kür^unas	ziyāphath
house.	By-the-friend	was-made-by- him-for-him	a-feast

löyik-ě-pātashāh.	Sapañēs	ot^u-tāñ	z^ah
worthy-of-a-king.	There-happened- to-him	there-up-to	two

katha	sara.
statements	in-investigation.

5. **Drāv** **wuñ** **zanāni-handis-shēharas-kun.**
 He-went-forth now (his) wife's-city-towards.

Wôt^u	ath-shēharas	and-kun.	Ati
He-arrived	of-that-city	the-outskirt-towards.	There

ös^ü	buđ^ü	zanānā.	Byūth^u	āmⁱ-sandi-gari.
was	an-old	woman-a-certain.	He-stayed	in-her-house.

Dopun	amis-bujě-zanāni,	"ditam	drôt^u.
It-was-said- by-him	to-that-old-woman,	"please-give- to-me	a-sickle.

Böh	ana	yimis-guris-kyut^u	gāsa."	Drāv
I	will-bring	this-horse-for	grass."	He-went-forth

gāsa	anani.	Wuchun	ati	gāsa-mödānā,
grass	to-bring.	Was-seen- by-him	there	grass-plain-a-certain,

athⁱ	chuh	lōnān.	Yih	ös^ü	rakh
to-it-verbatim	he-is	reaping.	This	was	the-private- field

pātashēha-sünz^ü.	Ösⁱ	lārān	ṭahālⁱ.
the-king-of.	Were	running-up	the-grooms.

Nyūkh He-was-taken- by-them	ratīth having-seized	pananis-mējēras-nish. their-own-master-of-the- horse-near.		
Korukh He-was-made- by-them	köd. imprisoned.	Rāth Night	āyē. came.	Amis To-him
chēh is	gathān becoming	pöda manifest	zanānā woman-a	akh, one,
amis-mējēras to-that-master-of-the- horse	ziyāphathā dish-of-food-a	hēth. having-brought.	Yih He	
chuh is	bihith seated	cārpāyi-pēth. a-bedstead-on.	Ziyāphath The-dish-of-food	
thüv^ūnas was-placed-by-her- for-him	bōnthā-kani. front-in.	Athⁱ To-it-verity	wāthⁱ they-descended	
khēni to-eat	dōnaway. both.	Hanā A-little	h^arēyēkh. remained-over-for- them.	Yih This
dyutukh was-given-by-them	amis-ködis. to-this-prisoner.	Kor^uhas Was-made-by-them- to-him	ālav, a-call,	
"hatō "ho	ködyau, prisoner-O,	yih this	khyuh eat	sōn^ū our
thēth-han." waste-food- a-little."	Ködⁱ By-the-prisoner	roṭ^u, it-was-taken,	khyōn. it-was-eaten- by-him.	Ātiy There- verity
chuh he-is	panañē in-his-own	jāyē in-place	bihith. seated.	Yimav-dōyav By-these-two
kür^ū was-made	tamaskhuri; jesting;	ath-palangas to-that-bedstead	phüt^ū was-broken	

tür^ü. Korukh ālav amis-ködis, "tä^h
the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phüt^ü tür^ü, tē
please-see, to-this-bedstead is-broken the-tenon, to-ther

mā tagiy." Āmi dop^unakh, "āñ,
I-wonder-if it-will-within- By-him it-was-said-to- "yes,
thy-power."

tagēm-nā ? Hamsāyē chim chān."
will-it-not-be-within- Neighbours are-to-me carpenters."

Dop^uhas, "wōla." Wōt^u ot^u. Ami-
It-was-said-by-them- "come." He-arrived there. By-that-
to-him,

zanāni parzanōw^u panun^u khāwand.
woman he-was-recognized (as) her-own husband.

Āmi ös^ü-parzanöv^ümüt^ü brōnth, yēli yih
By-him she-had-been-recognized before, when this

bata-han dit^ühas. Yih zanāna chēh
food-a-little was-given-by-them-to- This woman is
him.

dapān amis-mējēras, "wuñ kyāh karav?
saying to-this-master-of-the- "now what shall-we-do?
horse,

Yih chuh myōn^u khāwand. Yih gathi
This is my husband. He is-proper

mārun^u rātas-rāth." Hukum dyutun
to-be-killed this-very-night." An-order was-given-by-him

mārawātan. Dop^unakh, "niyūn yih
to-the-executioners. It-was-said-by-him-to- "take-him this
them.

ködi, gathi mārūn^u; wōlinj^ū gathēs
 prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūrⁱ anūn^ū." Nyūkh yih ködi
 here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. Āmⁱ dyut^unakh sawāl,
 the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē trōvitav yēla, bōh chalahō atha
 "me please-to-let-me-from-restraint, I would-the-hands
 loose wash

buth^u, Khōdāyēs-kun karahō zārapār."
 face, God-towards I-would-make ejaculations."

Trōwukh yēla. Wuch^ūn āba-hanā,
 He-was-let-loose-from-restraint. Was-seen-by-him water-a-little,
 by-them

cholun atiy atha buth^u. Khōdā-Sōbas-
 was-washed-there-indeed the-hands face. God-the-Lord-
 by-him

kun korun zārapār. Atha pyōs
 towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pēth, yim tati ösis
 these-rubies-seven-on, which there were-of-him

gāndimātⁱ mathi. Yiman dopun mārāwātan-
 tied on-the-arm. To-these it-was-said-to-executioners-
 by-him

tōn, "hata-sa, mē trōvyuv yēla. Nōm
 four, "O-sirs, me let-ye-me from-restraint. These

chiwa lāl sath. Tsōr chiwa tōhē
 are-for-you rubies seven. Four are-for-you for-you

ṭōn zanēn. Trih chiwa myōnⁱ tōhē-
four persons. Three are-for-you mine you-
nish."
with."

6. Ot^u-tāñ karēn tōr katha sara.
There-up-to were-made-by- four statements tested.
him

Pōntim^u kath gayēs mashith. Āv,
The-fifth statement went-for-him forgotten. He-came.

wōt^u panun^u gara. Biyē wanān chuh
he-arrived his-own house. Again saying he-is

timan pāntan zanēn, "waniv-sa kyāh
to-those five persons, "say-ye-sirs what

wañēwa tōhē pānt katha." Yih
were-said-by-you by-you five statements." He

wōthus pot^u phīrith,
arose-to-him back-again in-answer,

"Pātashēham, kata katha karēth sara?"
"My-king, how- statements were- tested?"
many made-by-thee

Dop^u-nakh pātashēhan, "tōr katha."
It-was-said-by-him-to- by-the-king, "four statements."
them

Yimav dop^uhas, "kusa kusa?"
By-them it-was-said-by-them-to-him, "which which?"

Dop^u-nakh pātashēhan,
It-was-said-by-him-to-them by-the-king,

"Āsh^hnāv chih pāzⁱ-pōthⁱ āsanas.
"Relations are really-truly for-existence (of
wealth).

Yār	chuh	na-āsanās.	Ti-ti	pozuy.
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-verity.

Zanāna	sa	chēna	panūñ^u,	yēsa	na
Woman	that	is-not	one's-own,	who	not

pānas-sōty	chēh.	Ti-ti	pozuy.
oneself-with	is.	That-also	true-verity.

Dyār	chih	bakār	sapharas.	Ti-ti
Monies	are	useful	for-a-journey.	That-also

pozuy.
true-verity.

Yima	tōr	katha	karēmav
These	four	statements	were-made-by-me-for-you

sara.	Wuñ	wanyūm	pōntsim^u	kath."
tested.	Now	tell-ye-me	the-fifth	statement."

Dop^unas	āmⁱ	shēkhṭan	pot^u	phīrith,
It-was-said-by- him-to-him	by-this	by-person	back-again	in-answer,

"rōpayē	hath	gathēm	dyun^u."	Dyut^unas
"rupees	hundred	are-proper- to-me	to-be-given."	Was-given-by- him-to-him

pātashēhan.	Dop^unas,—
by-the-king.	It-was-said-by-him-to-him,—

"Yus	rātas	bedār	rōzi,
"He-who	by-night	awake	will-remain,

suy	zēni	Rājē-Bikarmājētūñ^u	kūr^u."
he-only	will-win	King-Vikramāditya's	daughter."

7. Pātashēhan	kūr^u	köm^u.	Lôgun
By-the-king	was-done	a-deed.	Was-imitated- by-him

phakīr. a-faqīr.	Gav, He-went,	wôt ^u he-arrived	Rājē-Bikarmājētun ^u King-Vikramāditya's	
gara. house.	Nazarbāzav By-the-watchers	kūr ^ū was-done	nazar, watching,	
khābardārav by-the-newsmen	niyē was-brought	khābar news	amis-rājēs. to-this-king.	
Dop ^u has, It-was-said-by-them-to-him,	"rājē-sōba, " King-Sir,	phakīrā faqīr-a	akh one	
gamot ^u (is) become	pōda. manifest.	Yihuy He-veryly	dapān, (is) saying,	'bōh 'I
zēnan will-win-her	rājē-sūnz ^ū the-king's	kūr ^ū . daughter."	Rājē The-king	wanān saying
chukh is-to-them	pot ^u back-again	phīrith, in-answer,	"az-tān " today-up-to	kōtyāh how-many (are)
gamāt ⁱ gone	rājēzāda princes	ati here	māra ! to-death !	Wuñ Now
yih this	phakīr faqīr	hawāla-y-Khōdā, (in) the-care-of-God,	ada then	yā either.
lasi he-will-survive	yā or	mari. he-will-die.	Gashiv, Go-ye,	khōlyūn cause-ye-him-to-mount
kuṭhis-manz." the-room-in."	Yēti Where	yih this	rājē-sūnz ^ū king's	kūr ^ū daughter
ōs ^ū , was,	palang a-bed	trōw ^u has was-put-by-them-for-him	shīrith. having-made-ready.	Khoth ^u Ascended
yih this	phakīr faqīr	palangas-pēṭh. the-bed-on.	Amis-khōtūni To-this-lady	

diṣ^ūn	zīr^ū.	Karēn	amis-sōty	katha.
was-given-by-him	a-push.	Were-made-by-him	her-with	speeches.

Katha	karith	kūr^ūn	kōm^ū.	Ath-pōshākas
Speeches	having-made	was-done-by-him	a-deed.	(Of) that-garment

kūr^ūn	shēkal	yinsān-hish^ū.	Pāna
was-made-by-him	a-form	a-human-being-like.	He-himself

drāv	dūr-pahān,	byūth^u	nazari.	Shēmāh
went-forth	distance-a-little,	he-sat	in-watch.	A-lamp-flame

chuh	dazān.	Amis-khôtūni-handi-shikama-manza
is	burning.	This-lady's-belly-from-in

drāv	aj^adāh.	Tsāv	ath-pōshākas-manz,
issued	a-python.	It-entered	that-garment-in,

yēth	yih	āmⁱ-phakīran	yinsān-hyuh^u
which	this	by-this-faqīr	a-human-being-like

kor^umot^u	ōs^u.	Yih	chuh	d^anān,	tāpⁱ
made	was.	This	he-is	shaking,	bites

hēwān.	Ati	yēli	na	yinsān	ōs^u,
(he is) taking.	Here	when	not	human-being	it-was,

biyē	tāv	yih	aj^adāh	khôtūni-shikamas-
again	entered	this	python	(of)-the-lady's-belly-

manz.	Āmⁱ-phakīran	kūr^ū	saragī.	Balāy
in.	By-this-faqīr	was-done	testing.	The-evil-spirit

chēh	amis-khôtūni-handis-shikamas-manz.	Nēbar
is	this-lady's-belly-in.	External

kēh	chēna.	Āv	phakīr,	wôt^u	biyē
any	is-not.	Came	the-faqīr,	he-arrived	again

ath-palangas-nishě.	Khôtūni	dit^un	zīr^ū,
that-bed-near.	To-the-lady	was-given-by-him	a-push,

katha	karěn	amis-söty.	Ath-pöshākas
speeches	were-made-by-him	her-with.	To-that-garment

korun	biyě	yinsān-hyuh^u,	gav	biyě
it-was-made-by-him	again	a-human-being-like,	went	again

phakīr,	byūth^u	dūri-pahān.	Shēmāh	chuh
the-faqīr,	he-sat	at-a-distance-a-little.	A-lamp-flame	is

dazōnⁱ.	Athas-kěth	küd^ūn	shēmshēr.
burning-verily.	The-hand-in	was-drawn-forth-by-him	a-sword.

Amis-khôtūni-handi-shikama-manza	log^u	nērani
This-lady's-the-belly-from-in	began	to-issue

yih	aj^adāh.	Log^u	ath-pöshākas-manz	atani.
this	python.	It-began	this-garment-in	to-enter.

Tuj^ūn	shēmshēr,	chuh	amis-aj^adāhas
Was-raised-by-him	the-sword,	he-is	to-this-boa-constrictor

katarān,	môrun,	karēnas	gañě,
cutting-to-pieces,	t-is-killed-by-him,	were-made-by-him-of-it	lumps,

thunun	ath-palangas-tal.	Khot^u	pāna
it-was-put-by-him	that-bed-under.	He-mounted	himself

palangas-pěth,	shēmshēr	dit^un	shānd,
the-bed-upon,	the-sword	was-put-by-him	(under) the-pillow

ta	shōng^u.
and	he-went-to-sleep.

8. Rāth gayě ādā, subuh log^u yini.
 The-night went (to) com- morning began to-come.
 pletion,

Āmⁱ-Rājě-Bikarmājētan dop^u mārāwātalan,
 By-this-King-Vikramāditya it-was-said to-the-executioners,

"gathiv. Yih phakīr āsi mumot^u.
 "go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tān kōtyāh
 Him-veryly bring-ye-down-him. Today-up-to how-many

rājězāda gamātⁱ māra, ta yi-ti
 princes (are) gone to-death, and this-one-also

āsi mumot^u." Khātⁱ ath-kuṭhis-manz.
 will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
 Was-seen-by-them the-faqīr safe-sound living-veryly.

Nazarabāzav kūr^ū nazar, khabardārav
 By-the-watchers was-done watching, by-the-newsmen

niyě khabar rājěs. Dop^uhas,
 was-brought news to-the-king. It-was-said-by-them-
 to-him,

"Rājě-sa, phakīr chuh zinday." Rājě-sōb
 "King-Sir, the-faqīr is living-veryly." The-king-Sir

khot^u pāna kuṭhis-manz. Karān chuh
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,
 congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, t^h wanta kētha-pōṭhⁱ bacyōkh."
 "faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bēdār rōzana-sōty.
 Saying is-to-him the-faqīr, "awake remaining-by.

Rājē-sa, **kar** **nazar** **palangas-tal."** **Rājēn**
King-Sir, do looking the-bed-under." By-the-king

kür^ü **nazar.** **Wuchun** **palangas-tal**
was-done looking. Was-seen-by-him the-bed-under

balāyā **akh.** **Tröv^umüt^ü** **phakīran** **mörith.**
evil-spirit-a one. (It-was) put by-the-faqīr having-killed.

Dapān **chuh** **phakīr** **amis-rājēs,** **"zabān**
Saying is the-faqīr to-this-king, "promise

kyāh **chēy** **kür^ümüt^ü ? "** **Rājē** **chus**
what is-by-thee made ? " The-king is-to-him

dapān, **"poz^u** **chuh,** **Khōdāy** **chuh**
saying, "true is, God-veryly is

kunuy." **Phakīr** **chus** **daṣān,** **"yih,**
one-only." The-faqīr is-to-him saying, "this,

hasa, **chēy** **ātⁱ** **panūn^ü** **kūr^ü.** **Mē**
Sir, is-to-thee here-veryly thine-own daughter. To-me

di-sa **panun^u** **nishāna."** **Dit^ünas** **wōj^ü**
give-Sir thine-own token." Was-given-by-him- a-ring
to-him

amis-phakīras. **Phakīra-sünz^ü** **wōj^ü** **rüt^ü**
to-this-faqīr. The-faqīr's ring was-taken

āmī-rājēn.
by-this-king.

9. **Drāv** **phakīr,** **wôt^u** **panun^u** **shēhar.**
Went-forth the-faqīr, he-arrived his-own city.

Phakīriyē-hond^u **jāma** **ṭhunun-kaḍith.**
Faqīrhood-of coat was-doffed-by-him.

Pātashöhī-hond^u	pōshākh	pūrun.	Dyutun.
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him
hukum	lashkari,	"nīriv-sa	mē
order	to-the-army,	"go-ye-forth-sirs	me
			sōty."
			with."

10. Dapān wustād,—

(Is) saying the-teacher,—

Gōḍāñiy	gav	ath-bēñē-handis-shēharas.	Yih
At-the-very-first	he-went	to-that-sister's-city.	This

pātashāh-ti	ōs^u	bāj	tārān	amis^uy-pātashēhas.
king-also	was	tribute	paying	to-this-very-king.

Ūñⁿ	bēñē	panūñ^u,	thūv^unas	bōñṭha-kani
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

sa	tami-dōhūc^u	ziyāphath,	yēth	tami-
that	of-that-day	present-of-food,	to-which	by-that-

bēñi	mōhar	ōs^us	pēṭha	kūr^umūt^u.
sister	seal	was-for-it	on	made.

Dapān	chus,	"yih	chyā	mōhar	cyōñ^u ? "
Saying	he-is-to-her,	"this	is	seal	thine ? "

Dop^unas	phīrith,	"myōñ^uy	chēh."	Dapān
It-was-said- by-her-to-him	in-answer,	"mine-veryly	it-is."	Saying

chus	yih	pātashāh,	"böy	kyāh	gōs
is-to-her	this	king,	"I-veryly	of-a-surety	am

tami-dōhuk^u	miskīn.	Pāzⁱ-pōṭhⁱ	chuh	āshⁿnāv
of-that-day	the-beggar.	Truly	is	a-relation

āsanas."

for-existence (of wealth)."

11. Hěs^un amis-pātashēhas-ti. lashkar,
 Was-taken-by-him of-that-king-also the-army,
 dyutun kadam yāra-sond^u kun. Wōt^u
 was-put-by-him footstep the-friend-of direction. He-arrived
 yāras-nish. Yāran kūr^u ziyāphath
 the-friend-near. By-the-friend was-made a-feast
 yiman-dōn pātashōhiyēn-kit^ū. Rāth kūd^ūkh
 these-two kingdoms-for. Night was-passed-
 by-them
 ātⁱ, sub^ahan drāy.
 there, at-dawn they-went-
 forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.
 Was-put- footstep that-the-father-in-law's-the-city-towards.
 by-him

Anān chuh nād dith amis-pātashēhas.
 Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahālⁱ. Timav
 Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ^umot^u. Suh
 is thy-private-field-from-in a-thief seized. He

kati chukh thōw^umot^u?" Ānikh ṭahālⁱ,
 where is-by-them put?" Were-brought- the-grooms,
 by-them

dop^uhakh, "yus tōhē tūr roṭ^uwa
 it-was-said-by- "what by-you thief was-seized-
 them-to-them, by-you

rakhi-manza, suh kati chuwa
 the-private-field-from-in, he where is-by-you

thôw^umot^u?" Yimav won^u, "pâtashêham,
put?" By-them it-was-said, "my-king,

asě chuh kor^umot^u hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop^uhas,
officer-the-master-of- Was-brought- the-master-of- Was-said-by-
the-horse." by-them the-horse. them-to-him,

"nōmav ṭahalyav koruy hawāla tūr,
"by-these grooms was-made- in-custody a-thief,
to-thee

suh kati thōwuth?" Yih chukh dapān,
he where was-put-by-thee?" He is-to-them saying,

"mě dyūṭh^u-na." Tahālī chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

gawöyⁱ, "pâtashêham, asě kor^u tākhhith
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop^unakh āmⁱ-pâtashêhan,
to-him in-custody." Was-said-by- by-this-king,
him-to-them

yus tami-dōha phakīr lögith ôs^u,
he-who on-that-day faqīr having-made-himself- was,
to-resemble

suy chukh dapān, "anyūkh mārāwātal
he-verity is-to-them saying, "bring-ye-them the-executioners

tūr. Tim wanan pānay." Ānikh tim.
four. They will-say themselves- Were-brought- they.
verity." by-them

Dapān chukh yih pātashāh, "tōhē-nish
Saying is-to-them this king, "you-near

chuh is	amānath a-deposit-in-trust	tas-phakīra-sond ^u , of-that-faqīr,	suh that
diyiv give-ye	yūr ⁱ . here-verity."	Yimav-mārawātalau By-these-executioners	kūr ^ū was-done
kōm ^ū . a-deed.	Kāḍikh Were-produced- by-them	yim these	lāl rubies
		sath, seven,	thōvikh were-put- by-them
pātashēhas to-the-king	bōṇṭha-kani. in-front.	Satav-manza The-seven-from-in	
tulin were-lifted- by-him	tōr, four,	kār ⁱ nakh were-made-by- him-to-them	hawāla. in-charge.
		Dop ^u nakh, It-was-said-by- him-to-them,	
"yim "these	kām ⁱ by-whom	ōs ⁱ wa were-to- you	dit ⁱ māt ⁱ ? " given? "
		Dop ^u has, Was-said-by- them-to-him,	
"phakīran-āk ⁱ ." "by-faqīr-one."	"Tām ⁱ "By-him	kami on-what	bāpath? " account? "
"Suh "He	ōs ^u was	dyut ^u mot ^u given	yim ⁱ -mējēran by-this-master-of- the-horse
mārana-bāpath." killing-for."	Dapān Saying	chuh is	pātashāh the-king
amis-mējēras-kun, this-master-of-the-horse-to,	"mē "me	chukhnā art-thou-not	parzanāwān? recognizing?
Bōy I-verity	kyāh certainly	gōs am	suh that
		phakīr faqīr	yus who
kōd imprisoned	ōs ^u than was-by-thee-he	kor ^u mot ^u . made.	Gōḍaṇ At-first
		āyē came	
sa that	khôtūna lady	ziyāphath a-dish-of-food	hēth. taking.
		Khēyēv Was-eaten	

yĕkh-jāh. in-one-place.	H ^a ryōv Remained- over	thyot ^u . waste-food.	Kor ^u wa Was-made- by-you	mĕ to-me
ālav; a-call;	dop ^u wam, it-was-said-by- you-to-me,	wōla 'come	kōdyau, prisoner-O,	yih this
khyō eat	sōn ^u our	thyot ^u .' waste-food.'	Tami-pata That-after	ās came
Rot ^u Was-taken	mĕ by-me	ta and	khyauv. was-eaten.	Tami-pata That-after
kür ^ü wa was-made- by-you	murdamāzör ⁱ . laughing-joking.	Phüt ^ü wa Was-broken- for-you	palangas of-the-bedstead	
tür ^ü . the-tenon.	Kor ^u wa Was-made- by-you	mĕ to-me	ālav, a-call,	't ^a h 'thou
				mā I-wonder- if
zānakh thou-wilt-know	yith-palangas to-this-bedstead	wāth joining	karith?' having-made?'	
Mĕ By-me	dopum ^a wa, it-was-said-by- me-to-you,	'āñ, 'yes,	zāna-nā? shall-I-not- know?	Hamsāyĕ A-neighbour
chum is-to-IL	chān.' a-carpenter.'	Palangas To-the-bedstead	dyutum ^a wa was-given-by- me-for-you	
wāth joining	karith. having-made.	Ami-panañi-zanāni By-this-my-own-wife	parzanôwus. I-was-recognized.	
Dop ^u nay It-was-said-by- her-to-thee	tĕ, to-thee,	'yüh 'this	chuh is	myôn ^u my
khāwand. husband.	Yih He	chuh is	āmot ^u come	phakīr a-faqīr

ti.	Khananôwun	khôḍ,	ṭhananövin
and.	Was-caused-to-be-dug- by-him	a-pit,	were-caused-to-be-cast

dönaway	ath-khôḍas,	karanöv^un	kañě-kün^u.
both	(into) that-pit,	was-caused-to-be- done-by-him	lapidation.

Atiy	chuh	likhān	sōhib-i-kitāb,—
Here-verily	is	writing	a-master-of-books,—
“Shrākḥ,	sar^aph,	maḥk^ar-i-zan,	
“A-knife,	a-serpent,	coquetry-of-a-woman,	
bē-wōphā.”			
treacherous.”			

14. Drāv	ati	phīrith	yih	pātashāh.
Went- forth	from- there	returning	this	king.

Wôt^u	ot^u	Rājě-Bikarmājētun^u	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājěs	khabar,	“pātashāh
Giving	they-are	to-the-king	news,	“a-king

chuh	āmot^u	pananěn-bātan.”	Rājě	chukh
is	come	for-his-own-people-of- the-house (i.e. wife).”	The-king	is-to-them

dapān,	“sa	chěh	phakīra-sünz^u.
saying,	“she	is	a-faqīr-of.

Pātashāha-sünz^u	chěna.”	Pātashāh	chus
A-king-of	she-is-not.”	The-king	is-to-him

dapān,	“böy	gōs	suh	phakīr.	Mě-nishě
saying,	“I-verily	am	that	faqīr.	Me-near

chuh	cyôn^u	nishāna,	ṭě-nishě	chuh
is	thy	token,	thee-near	is

myôn ^u my	nishāna." token."	Dapān Saying	chus is-to-him	rājē, the-king,	
"tami-dōhūc ^ū " of-that-day	phakīrī faqīrhood	kyāh why	gayē? was ?	azic ^ū of-today	
pātashōhī royalty	kyāh why	gayē?" became?"	Dapān Saying	chus is-to-him	
pātashāh, the-king,	" mē " by-me	āsa were	hēsamata taken	katha - statements	
pānt five	mōlī. at-a-price.	Timay Them-veryly	ôsus I-was	sara tested	karān. making.
Tamiy Therefore	ôsum was-by-me	lôg ^u mot ^u taken-the- semblance-of	phakīr." a-faqīr."	Rājēn By-the-king	
kūr ^ū was-done	kōm ^ū . a-deed.	Dit ⁱ nas Were-given-by- him-to-him	sōty in-company	panānī his-own	
bōts ^ū . people-of-the- house (i.e. wife).	Drāv, He-went- forth,	wôt ^u he-arrived	pananis-shēharas- his-own-city-		
manz. in.	Chuh He-is	karān doing	rājy. ruling.	Wa-salām, And-the-peace,	
wa-yikrām. and-respect.					

XI.—PHÖRSAT SÖHIBUN^U SHĀR YĒLI

XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV

YĀRKAND TO-CONQUER HE-WENT

Yiy	mě	dyūṭh ^u may,	tī	gathṭa
What-	by-me	was-seen-by-me-verily,	that-	please-go-
verily			verily	thou

bōzān.

hearing.

Yārkand	anōn	zēnān.	1
Yārkand	we-shall-bring-it	conquering.	1

Gōḍaṇ	dop ^u	Māl'kāṇi,	"kus	kari
First	was-said	by-the-Queen,	"who	will-do

yuhay kār ?

this-very work ?

Phōrsat	chūh	zōrāwār.
Forsyth	is	powerful.

Rājē,	bēh	Yārkand,	bāj	gath
O-king,	sit-thou	(in) Yārkand,	tribute	go

tārān.

taking.

Yārkand	anōn	zēnān."	2
Yārkand	we-shall-bring-it	conquering."	2

Landana-pēṭha	Yārkand	yimav	kor ^u
London-from	(up to) Yārkand	by-whom	was-done

tay.

authority.

Mashhūr,	hā,	ṭōpôr^u	gay.
Celebrated,	Ha,	on-all-sides	they-became.

Gōḍañ	Sōnamargi	chāwān	pōshě-mōdān.
First	at-Sonamarg	(they-were) enjoying	(the-odours-of) the- flower-meadows.

Yārkaṇd	anōn	zēnān.	3
Yārkaṇd	we-shall-bring-it	conquering.	3

Hukm-i-Māhrāj	Bōṭanis	brōh	drāv,
The-order-of-the-Mahārāja	to-Tibet	in-advance	issued.

" Baltī,	tum	āgē	jāv.
" O-Baltīs,	you	ahead	go-ye.

Pīchē	jāwō	Kashmīr	nālē	cālān.” ¹
Afterwards	go-ye	to-Kashmīr	with	a-certificate- of-dispatch.”

Yārkand	anōn	zēnān.	4
Yūrkand	we-shall-bring-it	conquering.	4

Rasad	say	ṭōpôr^u	kür^ühay	taraphan.
Assembling	that-	on-all-	was-made-by-	in-(all)
	very	sides	them-for-you	directions.

Gōḍa	log^u	Marāz-i-Pargan.
At-first	was-reached	Marāz-of-the-Pargana.

Tim wadān ösī, “kot^u lāgⁱ gör-zān?”
They lamenting were, “where (are we) ignorant-
 arrived ones?”

Yārkand	anōn	zēnān.	5
Yārkand	we-shall-bring-it	conquering.	5

Timan	Bōṭa-garan	Kōshiri	thöv^{ik}i,
In-those	Tibetan-houses	Kāshmiris (were)	stationed,

¹ This speech of the Mahārāja of Kashmir is meant to be in Hindi.

Böta-böyⁱ **brūh** **nyövⁱkⁱ.**
 The-Tibetan-brothers in-advance (were) dispatched.

Gurⁱ **bīthⁱ** **dākas,** **zōmba** **chih**
 Horses were-stationed for-the-post, yaks are

gāsa **sārān.**
 grass conveying-and-piling.

Yārkand **anōn** **zēnān.** **6**
 Yārkand we-shall-bring-it conquering. **6**

Barāyē **kōmbakas** **zanānan** **chih**
 In-the-way-of for-reinforcement women they-are

sōmb^arān,
 collecting,

Zyun^u **ta** **gāsa** **wartāwān.**
 Firewood and grass distributing.

Ajē **āsa** **pyāwal,** **kēh** **āsa** **dujān.**
 Half (i.e. were fresh-from- some were pregnant.
 some) childbed,

Yārkand **anōn** **zēnān.** **7**
 Yārkand we-shall-bring-it conquering. **7**

Gurⁱ **manganövⁱhay** **kōkar-gāman,**
 Horses were-demanded-by-them (in)-fowl-villages,

"Chuh " **karun^u** **yim** **na** **zānan.**
"Tchh " (is) to-be-made who not know (how to
 (by-those) make the sound).

"Hārⁱ hārⁱ " **karān** **ösⁱ** **timan**
"Hārⁱ hārⁱ " making they-were them

pakanāwān.
 causing-to-go.

Yārkand	anōn	zēnān.	8
Yārkand	we-shall-bring-it	conquering.	8

Kala	kān ⁱ	dōmbij ^ū	chēs,	laṭi
Head	in-the-direction	crupper	is-to-it,	tail

kānⁱ lākam,
in-the-direction bridle,

Gāsa-raz	kaññēkh	mahkam.
A-grass-rope	the-rear-binding-	strong.
(was)	rope ¹	

Gāsa-gānḍ ⁱ	ta	zacē-zīn	pūrith	sōruy
Grass-packsaddles ²	and	rag-saddles	having-	entire
			saddled	

sāmān.
appliance.

Yārkand	anōn	zēnān.	9
Yārkand	we-shall-bring-it	conquering.	9

Rasad	kār ⁱ than	ān ⁱ hay	nān-gār,
Proportionate-	having-	were-brought-	menial-
division	made	by-them	cultivators,

Maṭi	chikh	panān ⁱ -panān ⁱ	kār.
On-the-	are-to-	each-his-own	works.
shoulder	them		

Gējē	karēkh	krālan	gōḍaṇ	lējē
Bundles-of-	were-made-	for-the-	at-first	cooking-
grass	by-them	potters		pots

sārān.
conveying-and-piling.

¹ *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).

² *gānḍi* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

Yārkand	anōn	zēnān.	10
Yārkand	we-shall-bring-it	conquering.	10

Krāji	dop^u	khāwandas,	' nādāna
By-the-potter's- wife	it-was- said	to-the-husband,	" foolish

krālau,
potter-O,

Kathō-kitⁱ	kōndi	wālav ?
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

Köm^ü,	hav,	chěh	pakawün^ü,	ömⁱ
The-business,	O,	is	one-that- marches,	uncooked (things)

gathu **trāwān."**
go leaving-behind."

Yārkand	anōn	zēnān.	11
Yārkand	we-shall-bring-it	conquering.	11

Gūrⁱ	dop^u	gūrⁱ-bāyě,	" dōnaway
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	" both

nērav,
let-us-go-forth,

Gōv^ü-kit^ü	jāy	shērav.
Cow-for	a-place	we-will-arrange.

Wōdi	pěth	hěh	gāsa-lōw^u,	gōv^ü
The-head	on	carry	a-grass-handful,	the-cows

gatshan **lārān."**
will-go running."

Yārkand	anōn	zēnān.	12
Yārkand	we-shall-bring-it	conquering.	12

Khōni	kēth	dōda-noṭ^u	wārē	hēth
The-haunch	on	a-milk-pail	earthen-pots	taking

bāri	drāv.
in-a-load	he-went-forth.

Lōkan	chuh	sapharun^u	tāv.
To-the-people	is	of-the-journey	exhaustion.

Tākhith	dōda-gūr^u	Jēnatuk^u	bāgwān.
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

Yārkand	anōn	zēnān.	13
Yārkand	we-shall-bring-it	conquering.	13

Wātālⁱ	dop^u	wāt^ajě,	“bō-nay	sara
By-the-	it-was-	to-the-Mihtar's-	“I-not	shall-
Mihtar	said	wife,		remember

zāh.
ever.

Chim	mangān	dālomuy	ta	kāh.
They-are-	asking	leather-only	and	cobbler's-
from-me				lace.

Tsōrath	ta	ör^ü	hēth,	mě-ti,
Leather-cutter	and	awl	having-taken,	me-also,

hay,	pakanāwān.”
O,	(they are) causing-to-go.”

Yārkand	anōn	zēnān.	14
Yārkand	we-shall-bring-it	conquering.	14

“Phīrith	dāpⁱzihēkh,	wātāl-gānau,
“In-answer	you-should-have-	Mihtar-pimp-O,
	said-to-them,	

Dāpⁱzihēkh, 'āsⁱ nau zānav.'"
 You-should-have- 'we not know (how-to-
 said-to-them, use-them.'")

"Dapyāmakh, wāt^āji, kēh nay
 "It-was-said (long ago) O-Mihtar's- any-thing not
 by-me-to-them, wife,

chim bōzān."
 they-are-to-me listening."

Yārkand anōn zēnān. 15
 Yārkand we-shall-bring-it conquering. 15

Shumār būz^ū, hay, tōyiphdāran.
 Counting was-heard, O, of-the-artisans.

Mang lūj^ū ahan-gārān.
 A-request was-made for-iron-workers.

Wōdi pēth yīran hēth shranz
 The-head on the-anvil having-taken the-tongs

dakhanāwān.
 leaning-upon.

Yārkand anōn zēnān. 16
 Yārkand we-shall-bring-it conquering. 16

Khārav ditⁱ bārav, "yēngar kati
 By-the- were- grumblings, "charcoals from-
 blacksmiths given where

ṭhārav ?

shall-we-search-for ?

Wān kati jān shērav ? "
 A-shop where good shall-we-arrange ? "
 (i.e. smithy)

Hāl kyāh kor^uhakh, nāl
 Arrangement somehow- was-made-by- horse-shoes
 or-other them-for-them,

garanāwān.
 getting-made.

Yārkand	anōn	zēnān.	17
Yārkand	we-shall-bring-it	conquering.	17

Khōsh	kyāh	gōsay,	amôb^u	gav
Pleased	certainly	I-became-verily,	very	it-became
jān.				
good.				

Pata	nyūkh	nöyid	ta	chān.
Afterwards	was-taken- by-them	barber	and	carpenter.

Bata-düj^ü	athi	hēth	pata	chikh
Food-kerchief	in-the- hand	taking (others)	after	are-to-them

lārān.
running.

Yārkand	anōn	zēnān.	18
Yārkand	we-shall-bring-it	conquering.	18

Maṣlahath	karān	tima	āsa	pānawōn.
Consultation	making	they (fem.)	were	amongst- themselves.

"Kusuy	kari	nāyēz^ü	ta	chōn^ü?
"Who	will-do (i.e. the-barber's- support)	wife	and	the-carpenter's- wife?

Katawañ	karith,	hay,	karav
The-wages- of-spinning	having-done,	O,	we-shall-make

guzarān."
a-livelihood."

Yārkand	anōn	zēnān.	
Yārkand	we-shall-bring-it	conquering.	19
			19

Sōbir	Tilawāñi,	tāmāth	yutuy	wan,
O-Şābir	Oilseller,	so-long	this-much	say,

Yāmāth	khabar	bōzan.
As-long-as	the-news	they-will-hear.

Tāñ	āv	Sōhib	bā-sōrūy-sāmān.
At-length	came	the-Sāhib	with-all-pomp.

Yārkand	anōn	zēnān.	20
Yārkand	we-will-bring-it	conquering.	20

XII.—ÔKHUNA-SÜNZÜ **DALİL.**
XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôsu ^u	Tamis ^ü y	ös ⁱ
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were
nēciv ⁱ	ṭsor.	Timan ^ü y	pryuṭhun,	“böḥ	
sons	four.	To-them- verily	it-was-asked- by-him,	“I	
budyōs,	tōh ⁱ	waniv	kyāḥ	kariv.”	
am-grown-old,	ye	say-ye	what	ye-will-do.”	
Āk ⁱ	dopus,	“böḥ	kara	yimāmāth.”	
By-one	it-was-said- to-him,	“I	will-do	leading-prayers- in-a-mosque.”	
Biy ⁱ	dopus,	“böḥ	para	bāḡ.”	
By-the- second	it-was-said- to-him,	“I	will-recite	the-call- to-prayers.”	
Biy ⁱ	dopus,	“böḥ	para	wāz.”	
By-another	it-was-said- to-him,	“I	will-recite	sermons.”	
Lōk ⁱ ṭi-hih ⁱ	ṭsurim ⁱ	dopus,	“böḥ	kara	
By-the-youngest	by-the- fourth	it-was-said- to-him,	“I	will-do	
ṭsur ^ü .”	Dōhā	akh	banyāv,	gav	
thieving.”	Day-a-certain	one	happened,	he-went	
pātashēhas	ṭsuri.	Wôt ^u	yēli	pātashēha-sond ^u	
to-the-king	for- thieving.	He- arrived	when	the-king's	
gara,	rūd ^u	wōdañē,	tāñ	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

wazīr the-vizier	biyē and-also	pādashēha-sünz ^ü the-king's	kūr ^ü . daughter.	Yih He	
wuchukh was-seen- by-them	ati there	wōdāñē. standing.	Dop ^u nakh, It-was-said-by- him-to-them,	"tōh ⁱ "you	
kam who	chiwa ? " are ? "	Yimau By-them	dop ^u has, it-was-said-by- them-to-him,	"t ^h "thou	
kus who	chukh ? " art ? "	Dop ^u nakh, It-was-said-by- him-to-them,	"bö ^h "I	chus am	
tūr." a-thief."	Yimau By-them	dop ^u has, it-was-said-by- them-to-him,	"ās ⁱ -ti "we-also	chih are	
tūr." thieves."	Kādikh Were-brought- out-by-them	gur ⁱ horses	z ^a n. two.	Sapod ^u He-became	
sawār mounted	akh one	yih this	ôkhun, religious- teacher,	biyē and-the- other	yih this
pādashāh-kūr ^ü . king's-daughter.	Döp ^u nas It-was-said-by- him-to-him	wazīran, by-the-vizier,	"nīriv "go-forth		
tōh ⁱ . ye.	Nasīyēth, Instruction,	hasa, Sir,	karay I-will-make-to-thee	akh one	
kath, word,	yina-sa that-not-Sir	pādashāh-kōrē the-king's-daughter	sōty with	kath conversation	
kuni in-any- respect	karakh. thou-wilt- make.	Bō ^h , I,	hasa, Sir,	yimawa will-come- to-you	
pata, after,	ta and	tōh ⁱ ye	nīriv." go-ye-forth."		

2.	Yim	chih	pakān.	Pātashāh-kōrě	
2.	They	are	going-along.	To-the-king's-daughter	
chěna	khabar,	"yih	chuna	mě	söty
is-not	belief,	"this	is-not	me	with
ôkhun-zāda."	Tas	chěh	khabar,	"yih	
the-teacher's-son."	To-her	is	belief,	"this	
chuh	wazīr."	Gwāsh	log ^u	phōlani.	
is	the-vizier."	Dawn	began	to-break.	
Wāth ⁱ	guryau	pěṭha	bōn.	Gayě	yih
They-	the-horses	from	down.	She-went	this
descended					
pātashāh-kūr ^ü	kōli	akis	pěṭh,	atha	
king's-daughter	to-a-stream	one	on,	hands	
buth ^u	cholun.	Wuchun	ath-kōli-manz		
face	was-washed-	Was-seen-	that-stream-in		
	by-her.	by-her			
lāl.	Yih	lāl	tulun,	āyě	hěth
a-ruby.	This	ruby	was-taken-	she-	amis
			up-by-her,	came	that
ôkhun-zādas	nish.	Tas	chěh	khabar,	
teacher's-son	near.	To-her	is	belief,	
"yih	chuh	wazīr."	Wazīr	kěh	ôs ^u na.
"this	is	the-vizier."	The-vizier	anyone	he-was-not.
Yūt ^u	gwāsh	chuh	phōlān,	tyūt ^u	chuh
As-soon-as	dawn	is	breaking,	so-soon	is
yih	lāl	gāh	trāwān.	Parzanôw ^u	ami
this	ruby	light	giving-forth.	He-was-recognized	by-that
pātashāh-kōri	wazīr	na.	Lāl	tulukh	
king's-daughter	the-vizier	not.	The-ruby	was-carried-	
				by-them	

söty, wötⁱ shēharas akis manz. Ati
with they- to-city to-one in. There
(them), arrived

wuch^ūkh pāri-hanā. Athⁱ manz biṭhⁱ.
was-seen-by-them a-small-hut. It-verily in they-sat.

3. Yih chuh yiwān amis atikis
3. He is coming to-that of-that-place
pātashēhas nish ami shēharakis. Dapān
king near of-that city. Saying

chus, "bōh bēha nōkar." Yih chus
he-is-to-him, "I will-sit (as) servant." He is-to-him
dapān, "kyāh nōkarī karakh?" Dapān
saying, "what service wilt-thou-do?" Saying

chus, "bōh kara gurēn-hünz^ū
he-is-to-him, "I will-do horses-of

khazmath." Yim chih yimay katha
service." They are these-verily words

karān. Shēkhtāh akh āv lāl-pharōsh
making. Person-a-certain one came ruby-seller

amis pātashēhas k^anani. Lāl chis
to-this king to-sell. Rubies are-to-him

z^ah. Yih wōth^ū sōyīsth. Yih chus
two. This arose groom. He is-to-him

dapān, "pātashēham, akh lāl bēbahā,
saying, "my-king, one ruby (is) priceless,

bēkh chuh khōt^ū. Ath manz chuh
the-other is flawed. To-it in is

kyom ^u . a-worm."	Dapān Saying	chus is-to-him	pādashāh, the-king,	"tih "that
kētha-pōth ⁱ in-what-manner	ôy came-to-thee (forming passive)	tě to-thee	bōzana?" into- knowledge?"	Dapān Saying
chus he-is-to-him	yih he	phīrith, in-reply,	"pādashēham, "my-king,	
tāhkhith certainly	chus there-is-to-it	manz inside	kyom ^u . a-worm.	Phuṭ ^a ryūn. Break-ye-it.
Hargāh If	kyom ^u a-worm	drās-na, issued-from-it-not,	ada then	yih what
pādashēhas to-the-king	khōsh pleased	kari, will-make,	tih that	gathēm it-is-proper- to-me
karun ^u . to-be-done.	Hargāh If	kyom ^u a-worm	drās, issued-from-it,	tēli then
gathēm is-proper-to-me	bakh ^a cōyish a-present	diñ ^ü . to-be-given."		

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭ ^o rukḥ Was-broken-by-them	yih this	lāl. ruby.	Ami From-it	manza from-in	drāv issued
kyom ^u . a-worm.	Ami At-that	sāta time	ṭhun ^u has was-cast-by- them-to-him	"sōyīsth"-nāv "groom"-name	
nahīth, having-cancelled,		"lāl-shēnākh" "lapidary"	pyōs fell-to-him	nāv. name.	
Gav Went	yih this	lāl-shēnākh lapidary	panun ^u his-own	gara. house.	

Dōhā	dōhā	chuh	kaḍān.	Rātas
Day-a	day-a	he-is	passing.	By-night
bēhān	chuh	panani	gari,	dōhas
sitting-down	he-is	in-his-own	house,	by-day
yiwān	chuh	lāl	pasand	karani.
coming	he-is	rubies	approved	for-making.
				Amis
				This
pādashēha-sond ^u	nöyid	gathān	chuh	mast
king-of	barber	going	is	hair
kāsani	amis	lāl-shēnākas.	Tati	chuh
for-shaving	to-this	lapidary.	There	he-is
wuchān	ām ⁱ -sünz ^ü	yih	zanāna.	Yih
seeing	him-of	this	woman.	She
				ös ^u
				was
khōbsūrath	sēthāh.	Āv	yih	nöyid,
beautiful	very.	Came	this	barber,
wazirās	mast	kōs ^u nas.	Dop ^u nas,	
of-the-vizier	the-hair	was-shaved-by-	It-was-said-by-	
		him-of-him.	him-to-him,	
"ay	wazīra,	zanānā	chēh	amis
"O	vizier,	woman-a	is	to-this
lāl-shēnākas.	Yih	shūbihēh	wazīra-sandi	
lapidary.	She	would-have-	of-the-vizier	
		been-becoming		
gari.	Amis	karta	kēntshāh	nōktāh."
in-the-house.	To-him	please-make	some	fault-a."
Dop ^u nas,	"ada-kyāh."	Yih	wazīr	gav
It-was-said-by-	"certainly."	This	vizier	went
him-to-him,				
amis	pādashēha-sanzē	kōrē,	dop ^u nas,	"t ^h h
to-that	king-of	daughter,	it-was-said-by-	"thou
			him-to-her,	

daph say	pātashēhas, to-the-king,	'mē 'to-me	gathi is-necessary	yus what
lāl-shēnākan by-the-lapidary	gōḍañiy at-the-very-first	lāl ruby	pasand approved	kor ^u , was-made,
tath ⁱ that-veryly	hyuh ^u like	byākh another	lāl ruby	āsun ^u .''' to-be.'''
Dop ^u Was-said	pātashēha-sanzi by-the-king's	kōri daughter	pananis to-her-own	
mōlis, father,	"mē "to-me	gathi is-necessary	lālas-hyuh ^u the-ruby-like	bēbahā a-priceless
lāl ruby	āsun ^u ." to-be."	Āv Came	lāl-shēnākh. the-lapidary.	Dop ^u nas It-was-said-by- him-to-him
pātashēhan, by-the-king,	"dis "give-to-her	lāl a-ruby	anith, having-brought,	tath to-that
lālas hyuh ^u ." ruby like."	Āv Came	ōra thence	lāl-shēnākh, the-lapidary,	wōt ^u he-arrived
panañē to-his-own	zanāni woman	nish. near.	Byūth ^u He-sat	thōpa silence
karith. making.	Yih This	chēs is-to-him	dapān saying	zanāna, woman,
kyāzi why	chukh art	phikiri in-anxiety	gōmot ^u ? " become ? "	Dop ^u nas It-was-said-by- him-to-her
phīrith in-answer	ām ⁱ by-this	lāl-shēnākan, lapidary,	"pātashāh "the-king	
chum is-from-me	lāl a-ruby	mangān demanding	bēbahā. priceless.	Suh kati That from-where

ana?" Dop^unas ami zanāni, "gath,
shall-I-bring?" It-was-said-by- by-that woman, "go,
her-to-him

daph pātashēhas, 'rētas kyut^u dim
say to-the-king, 'for-a-month for give-to-me

khar^aj, bōh dimay lāl anith.'"
expenses, I will-give-to-thee a-ruby having-brought.'"

Pātashēhan dyutus khar^aj rētas sumb^u.
By-the-king was-given- expenses for-a- adequate.
to-him month

Yih onun panun^u gara. Chuh bihith
This was-brought- his-own house. He-is seated
by-him

khēwān. Nu chuh gathān pātashēhas,
eating. Not-at-all he-is going to-the-king,

nu chuh gathān biyē-kun. Rēth
not-at-all he-is going other-where. The-month

gav ādā. Diwān chēs yih suh
went completion. Giving is-to-him she that

lāl, yus tami kōli manza tujyān.
ruby, which from- stream from-in was-taken-up-
that by-her.

Gav hēth pātashēhas, kūr^unas salām,
He-went taking (it) to-the-king, was-made-by- a-bow,
him-to-him

lāl thōw^unas bōntha-kani.
the-ruby was-placed-by-him-of-him in-front.

5. Drāv phīrith lāl-shēnākh, wôt^u
5. Went-forth back-again the-lapidary, he-arrived

panun^u gara. Rāthāh küd^un panani
his-own house. Night-a was-passed-by-him in-his-own

gari. Sub^ahas āv nöyid mast kāsani
house. In-the-morning came the-barber hair to-shave

amis lāl-shēnākas. Mast mōkalōw^unas
of-that lapidary. Hair was-completed-by-
him-for-him

kösith, ta drāv nöyid pānas.
having-shaved, and went-forth the-barber of-his-own-accord.

Wôt^u biyě amis wazīras-nish. Dopun
He-arrived again to-that vizier-near. It-was-said-
by-him

wazīras, "kēnthāh karta amis
to-the-vizier, "something please-to-do to-that

lāl-shēnākas. Amisⁱ chěh zanāna khōbsūrath
lapidary. To-him is the-woman beautiful

sěthāh. Sōh shūbihěh wazīra-sandi
very. She would-have-been-becoming of-the-vizier

gari." Wazīr āv biyě amis
in-the-house." The-vizier came again to-that

pātashěha-sanzě kōrě. Dop^unas, "t^ah
king's daughter. It-was-said-by-
him-to-her,

mang pātashěhas lālan-hond^u troṭ^u."
demand to-the-king rubies-of necklace."

Dop^u ami. pātashěha-sanzi kōri
It-was-said by-that king's daughter

pananis mölis, "mě gathiy āsun^u
to-her-own father, "to-me is-necessary-
from-thee to-be

lālan-hond^u troṭ^u." Lāl-shēnākh āv
rubies-of a-necklace." The-lapidary came

pātashēhas to-the-king	nish. near.	Kür ^u nas Was-made- by-him	salām. a-bow.	Pātashēh The-king
chus is-to-him	dapān, saying,	“lāl, “rubies,	hasa, sir,	gathanay are-required- from-thee
āsān ⁱ to-be	sēthāh many	traṭis for-a-necklace	sumb ⁱ .” adequate.”	Āv Came
lāl-shēnākh, the-lapidary,	wōt ^u he-arrived	panun ^u his-own	gara. house.	Yih She
chēs is-to-him	dapān saying	zanāna woman	lōt ⁱ -pōth ⁱ , gently,	“kyāzi “why
chukh art-thou	bihith ? ” seated ? ”	Yuh He	chus is-to-her	dapān saying
phīrith, in-reply,	“pātashēh “the-king	chum is-from-me	mangān demanding	az today
lālan-hond ^u rubies-of	trot ^u . a-necklace.	Suh That	kati whence	ana will-I-bring
bōh ? ” I ? ”	Dop ^u nas It-was-said-by- her-to-him	ami by-that	zanāni, woman,	“kēh “any
chēna is-not	phikir ^u . anxiety.	Gath, Go,	pātashēhas of (i.e. from)- the-king	gathi it-is- necessary
hyon ^u to-take	trēn for-three	rētan-kyut ^u months-for		khar ^{aj} .” expenses.”
Dyut ^u nas Was-given-by- him-to-him	pātashēhan by-the-king	khar ^{aj} , expenses,	ta and	āv he-came
panun ^u his-own	gara house	hēth. taking (the money).		

6. Yih	chuh	khěwān	ta	cěwān.
6. He	is	eating	and	drinking.
Yot ^u -tāñ	yim	trih	rěth	gay, wuñ
As-soon-as	these	three	months	went, now
chěs	dapān	yih	zanāna	amis
she-is-to-him	saying	this	woman	to-that
lāl-shěnākas.	Dapān	chěs,	"yětāt ⁱ	mě
lapidary.	Saying	she-is-to-him,	"where	by-me
tamī	kōli	manza	lāl	tujiyāv, tamiy
from-that	stream	from-in	the-ruby	was-taken-along-that-very
			up,	
kōli	kōli	gathi	khasun ^u	hyor ^u -pahān.
along-stream	along-stream	it-is-necessary	to-ascend	up-stream-a-little.
Tati	chěy	nāg.	Tath ⁱ	nāgas gathi
There	is-veryly	a-spring.	To-that-veryly	spring is-necessary
andas-kun	dōb	khanun ^u .	Tath ⁱ	
the-end-at	a-pit	to-be-dug.	To-that-very	
dōbas-manz	běh ⁱ zi	khatith.	Tath	
pit-in	you-must-sit	having-concealed-yourself.	To-that	
nāgas-pěth	yinay	gōḍañiy	shěh	zaně
spring-on	will-come-before-thee	at-the-very-first	six	females
srān	karani.	Timan	kěh	kār ⁱ zi-na.
bathing	to-do.	To-them	anything	you-must-do-not.
Pata	yiyiy	timan	shěn	zaněn
Afterwards	will-come-before-thee	of-those	six	females

zēth^ū. the-eldest- sister.	Sa She	wasiy will-descend- before-thee	tath to-that	nāgas spring	srān bathing
karani. to-do.	Pōshākh Garment	trāviy she-will-leave- before-thee	kaḍith having- taken-off	baṭhis to-the-bank	
pēth. on.	Cyōn^u For-thee	gathi it-is-necessary	gathun^u to-be-gone		
tūri-pōthⁱ, thieving-like (i.e. secretly),	gathi is-necessary	tiḥ that	pōshākh garment	tulun^u. to-be-taken- up."	
7. Āyě 7, Came	shěh six	zaně. females.	Kor^u Was-done	timau by-them	
srān. bathing.	Timan To-them	kěh anything	wonun-na. was-said-by-him-not.	Yiman To-them	
pata after	āyě came	satim^ū a-seventh	zūñ^ū, female,	trōw^u was-left	ami by-her
pōshākh the-garment	kaḍith having-taken-off	baṭhis-pēth, the-bank-on,	pāna she-herself		
wūth^ū descended	nāgas-manz. the-spring-in.	Yih This	lāl-shēnākh lapidary	āv came	
tūri-pōthⁱ. secretly.	Āv He-came	ta and	tulun was-taken-up-by-him	yih this	
āmⁱ-sond^u her-of	pōshākh, the-garment,	gav he-went	ta and	byūth^u sat	
ath to-that	dōbas-manz. pit-in.	Ami By-her	kor^u was-done	srān. bathing.	
Khūs^ū She-ascended	baṭhis to-the-bank	pēth. on.	Wuchun Was-seen-by-her	ati there	

na	pōshākh.	Dit ^u n	krēkh.	Dapān
not	the-garment.	Was-given-by-her	a-cry.	Saying

chēh,	"dēv	chukha?	yinsān	chukha?
she-is,	"demon	art-thou?	human-being	art-thou?

tas	Khōdāyē-sond ^u	chuy	kasam	yēm ⁱ
of-that	God-of	is-to-thee	an-oath	by-whom

pōda	korukh.	Mē	ma	kar
created	thou-was-made.	For-me	do-not	make

sīras	phāsh.	Yih	tē	gathiy,	ti
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	

dimay."	Ām ⁱ	korus	ālāv	ami
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that

dōba-manza.	Dop ^u nas,	"dim	wāda-y-Khōdā,
pit-from-in.	It-was-said-by-	"give-to-me	the-promise-of-God,
	him-to-her,		

yih	bōh	mangay,	ti	gathēm	bōzun ^u ."
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard."

Ath ⁱ	pēth	dyut ^u nas	wāda-y-Khōdā.
That-verbatim	upon	was-given-by-	the-promise-of-God.
		her-to-him	

Dyut ^u nas	pōshākh.	Pōshākh	thon ^u
Was-given-by-	the-garment.	The-garment	was-put-on
him-to-her			

ami	nōl ⁱ .	Dop ^u nas,	"kyāh	chum
by-her	on-the-neck.	It-was-said-by-	"what	is-to-me
		her-to-him,		

hukum?"	Dop ^u nas	ām ⁱ	lāl-shēnākan,
the-order?"	It-was-said-by-	by-that	lapidary,
	him-to-her		

"tē	gathiy	yun ^u	mē-sōty."
"for-thee	it-is-necessary	to-come	me-with."
Pakān	chuh	lāl-shēnākh	brūh
Going-along	is	the-lapidary	in-front
yih	chēh	pakān	parī
this	is	walking	fairy
		pata	pata.
		after	after.

8. Dapān wustād,—

(Is) saying the-teacher,—

Amis	chuh	nāv	Lālmāl	Parī.
To-her	is	name	Lālmāl	Fairy.
Wōt ⁱ	amis	lāl-shēnāka-sond ^u	gara.	
They-arrived	to-that	lapidary's	house.	

9. Dapān wustād,—

(Is) saying the-teacher,—

Yā	amis	kathan	chih	harān	lāl,
Either	for-her	of-the-words	aro	dropping	rubies,
yā	chis	ōs ^u ūs ⁱ	harān	lāl	dōha
or	they-are- to-her	of-the- mouth	dropping	rubies	each- day
sath	sath.	Rāth	gayē	ādā.	Subuh
seven	seven.	Night	went	to-completion.	Morning
āv.	Lāl	sath	tul ⁱ	lāl-shēnākan.	
came.	Rubies	seven	were-taken-up	by-the-lapidary.	
Gav	hēth	pātashēhas.	Kūr ^u nas	salām.	
He-went	taking (them)	to-the-king.	Was-made-by- him-to-him	a-bow.	
Lāl	sath	thāv ⁱ nas	bōnṭha-kani.		
Rubies	seven	were-placed-by- him-of-him	in-front.		
Pātashāh	gav	sēṭhāh	khōsh.		
The-king	became	very-much	pleased.		

¹ So Gōvind Kaul. Stein's transcript has *ashis*, "for a tear."

10. Lāl-shēnākan

hyotus

rukhsath.

By-the-lapidary

was-taken-from-him

leave-to-depart.

Wôt^upanun^u

gara.

Patay

wôtus

He-arrived

his-own

house.

Afterwards-
verilyarrived-
to-him

yih

nöyid.

Āmⁱ

kôsus

mast.

Mast

this

barber.

By-him

was-shaved-
for-him

the-hair.

Hair

kösith

drāv,

wôt^u

yih

nöyid

wazīras-

having-
shavedhe-went-
forth,

arrived

this

barber

the-vizier-

nish.

Amis

ti

kôsun

mast.

Dapān

near.

For-him

also

was-shaved-
for-him

the-hair.

Saying

chus,

“hā

Wazīra,

amis

lāl-shēnākas

he-is-to-him,

“O

Vizier,

to-that

lapidary

gamüts^ü

az

pöda

byākh

zanānā.

Sa

(is) become

today

manifest

another

a-certain-woman. She

chěh

sěthāh

khōbsūrath.

Tamis

is

very

beautiful.

Of-that

gōḍañicě-handi

khōta

sěthāh

khōbsūrath.

first-one

than

more

beautiful.

Kěntshāh

karta

amis

lāl-shēnākas.

Akh

Something

please-to-do

to-that

lapidary.

One

chěh

lōyik-i-wazīr,

bēkh

chěh

mě

is

worthy-of-the-vizier,

the-other

is

for-me

öyikh.”

Dop^unas,

“pyōm,

hasa,

biyě

worthy.”

It-was-said-by-
him-to-him,“it-is-fallen-
to-me,

sir,

again

wanun

pātashěh-kōrě.”

Gav

yih

wazīr.

to-speak

to-the-king's-daughter.”

Went

this

vizier.

Dapān chuh amis pātashēh-korě,
Saying he-is to-that king's-daughter,
"tāh
"thou

mang mölis, 'mē gathi
demand to (-your)-father, 'to-me is-necessary
āsun
to-be

raṭ^ana-kor^u." Gayě pātashēh-kūr^u pananis
a-jewel-bracelet." Went the-king's-daughter to-her-own

mölis. Dapān chēs, "mē gathi
father. Saying she-is-to-him, "to-me is-necessary

āsun raṭ^ana-kor^u." Pagāh āv lāl-shēnākh.
to-be a-jewel-bracelet." Next-day came the-lapidary.

Dapān chus pātashēh, "an, sa, raṭ^ana-kor^u."
Saying is-to-him the-king, "bring, sir, a-jewel-bracelet."

11. Drāv lāl-shēnākh, wōt^u panun^u
Went-forth the-lapidary, he-arrived his-own

gara. Dapān chuh yiman zanānan dōn,
house. Saying he-is to-these women two,

"pātashēh chum mangān raṭ^ana-kor^u.
"the-king is-from-me demanding a-jewel-bracelet.

Suh kati ana böh ? " Phīrith wōth^us
That from- shall-I- I ? " In-answer arose-to-
where bring him

Lālmāl Parī. Dop^unas, "gath, pātashēhas
Lālmāl Fairy. It-was-said-by- "go, of (i.e. from)-
her-to-him, the-king

mang trēn rētan-kyut^u khar^aj." Dyut^unas
demand for-three months-for expenses." Was-given-by-
him-to-him

pātashēhan. Āv hēth panun^u gara.
by-the-king. He-came taking (them) his-own house.

Dōhā	dōhā	chuh	kaḍān.	Trih	rēth
Day-a	day-a	he-is	passing.	Three	months
gay	ādā.	Likhān	chēh	Lālmāl	Parī
went	to-completion.	Writing	is	Lālmāl	Fairy
kākad.	Dapān	chēh	amis	lāl-shēnākas,	
a-paper.	Saying	she-is	to-that	lapidary,	
"gath	tath	nāgas	pēth,	yēmi-manza	
"go	to-that	spring	on,	which-from-in	
bōh	ūñūthas.	Tath ⁱ -manz	gathi	yih	
I	was-brought-by-	It-verily-in	is-necessary	this	
	thee-I.				
kākad	trāwun ^u .	Tōra	khasiy	atha.	
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.	
Tath ⁱ -manz	āsiy	kor ^u .	Tath ⁱ	kār ⁱ zi	
It-verily-on	will-be-	a-bracelet.	To-that-	you-must-	
	for-thee		verily	do	
thaph.	Pāna	manz	wās ⁱ zi-na."		
seizing.	You-yourself	within	you-must-not-descend."		

12.	Gav	hēth	yih	kākad.	Wōt ^u
	He-went	taking	this	paper.	He-arrived
ath	nāgas-pēth.	Trōwun	yih	kākad	
to-that	spring-on.	Was-thrown-by-him	this	paper	
ath	nāgas-manz.	Yuthuy	yih	kākad	
to-that	spring-in.	As-verily	this	paper	
trōwun,	tyuthuy	khot ^u	ōra	atha.	
was-thrown-by-him,	so-verily	there-rose	from-there	a-hand.	
Ath ⁱ	athas-manz	rat ^a na-kor ^u .	Dit ^u n		
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him		

ath	thaph.	Ami	thapi	sötiy	
to-it	seizing.	By-that	grasp	by-means-of-only	āv came
amis	hoṣ ^u	nīrith.	Hoṣ ^u	hēth	ti,
of-it	the-forearm	coming-forth.	The-forearm	taking	both,
kor ^u	hēth	ti,	āv	pānas,	wōt ^u
the-bracelet	taking	and,	he-came (home)	for-himself (i.e. without opposition),	he-arrived
panun ^u	gara.	Rāth	gayě	ādā.	
his-own	house.	The-night	went	to-completion	
Sub ^a hanas	gav	pātashēhas.	Kür ^{ūn}		
At-dawn	he-went	to-the-king.	Was-made-by-him		
salām.	Kār ⁱ -han	thiiv ^ū nas	bōnṭha-kani.		
a-bow.	The-bracelet	was-put-by-him-of-him	in-front.		
Pātashēh	gōs	sēthāh	khōsh.		
The-king	became-to-him	very-much	pleased.		

13. Hyotus rukhsath lāl-shēnākan, āv
 Was-taken-from-him leave-to-depart by-the-lapidary, he-came

panun ^u	gara.	Āv	biyě	yih	nöyid,
his-own	house.	Came	again	this	barber,
kōsun	mast	amis	lāl-shēnākas.	Mast	
was-shaved-by-him	the-hair	for-this	lapidary.	Hair	
kōsith	drāv,	wōt ^u	amis	wazīras-nish.	
having-shaved	he-went-forth,	he-arrived	to-that	vizier-near.	
Biyě	chus	dapān,	“Wazīra,	amis	
Again	he-is-to-him	saying,	“Vizier-O,	to-that	

lāl-shēnākas lapidary	chukhna thou-art-not	t^{ah} thou	wātān getting-at
kuni-kani. in-any-way.	Amis To-him	karta please-to-do	kēntshāh." something." Gav Went
yih this	wazīr vizier	amis to-that	pātashēh-kōrē. king's-daughter. Dapān Saying
chus, he-is-to-her,	"t^{ah} "thou	chēkh art	pātashēh-kūr^ū. the-king's-daughter. Tsē To-thee
gathiyē is-proper-for-thee	āsun^u to-be	okuy one-only	kor^u? bracelet? Pātashēhas To-the-king
gathi is-necessary	mangun^u to-be-demanded	byākh." another."	Gayē Went
yih this			
pātashēh-kūr^ū. king's-daughter	Dopun It-was-said-by-her	pananis to-her-own	mōlis, father,
"mē "for-me	gathi is-necessary	āsun^u to-be	byākh another
		kor^u." bracelet."	Āv Came
biyē again	lāl-shēnākh. the-lapidary.	Kūr^ūn Was-made-by-him	salām. a-bow. Dapān Saying
chus is-to-him	pātashēh, the-king,	"byākh "another	kor^u bracelet
			gathiy is-necessary- for-thee
āsun^u." to-be."			

14.	Āv Came	lāl-shēnākh the-lapidary,	wōt^u he-arrived	panun^u his-own
gara. house.	Dapān Saying	chuh he-is	yiman to-these	zanānan women
				dōn, two,
"Az "today	chum is-from-me	pātashēh the-king	mangān demanding	byākh another

rat ^a na-kor ^u ."	Diwān	chēs	Lālmāl	Parī
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy
panūñ ^ü	wōj ^ü .	Dapān	chēs,	"gath
her-own	ring.	Saying	she-is-to-him,	"go
tath	nāgas-pēth.	Tath ⁱ	nāgas	akith-kun
to-that	spring-on.	To-that-very	spring	on-one-side
chuy	pal	boḍ ^u .	Tath ⁱ	hāv
is-verily	a-rock	great.	To-it-verily	show
wōj ^ü .	Suh	pal	wōthiy	thod ^u .
ring.	That	rock	will-rise-for-thee	erect.
tāl ⁱ	chēy	wath.	Tamiy	wati
below	is-for-thee	a-path.	By-that-very	path
bōn.	Tati	chēy	myōñ ^ü	vēs.
beneath.	There	is-verily	my	crony.
diyiy	rat ^a na-kor ^u ."			Say
will-give-to-thee	a-jewel-bracelet."			She-verily

15.	Drāv	yih	lāl-shēnākh.	Wōt ^u
	Went-forth	this	lapidary.	He-arrived
tath	jāyě.	Hōwun	tath	palas
to-that	place.	Was-shown-by-him	to-that	rock
Pal	wōth ^u	thod ^u .	Woth ^u	tamiy
The-rock	arose	erect.	He-descended	by-that-very
bōn.	Bōn	wuch ^{ün}	khôtūnā	akh,
beneath.	Beneath	was-seen-by-him	a-certain-lady	one,
kuñ ^ü y	zūñ ^ü .	Ami	dop ^u nas,	"kati
a-single	woman.	By-her	it-was-said-by-her-to-him,	"whence

thôwun	cēndas.	Wōts^ūs	mōj^ū	ot^ū.
it-was-put- by-her	in-the- pocket.	Arrived- to-her	the-mother	there.

Dop^ūnas,	"hatay,	kōriy,	mě	chēh
It-was-said-by- her-to-her,	"hullo,	O-daughter,	to-me	is

yiwān	mōtsa-bōy."	Yih	chēsna	hēwān-zima
coming	man-stink."	She	is-to-her-not	admitting

kēh.	Ami	yēli	zōr	kor^ūnas,
anything.	By-her	when	force	was-made-by-her-to-her,

dop^ūnas,	"chuh	manōsh.	Ts^hh	dim
it-was-said-by-her- to-her,	"there-is	a-man.	Thou	give-to-me

gōḍa	wāda-y-Khōdā	'bōh	kyāh	karas-na
at-first	a-promise-of-God	'I	verily	will-do-to-him-not

kēh.' "	Wāda-y-Khōdā	dyut^ūnas.	Ami
anything.' "	Promise-of-God	was-given-by-her- to-her.	By-her

koḍ^ū	cēnda-manza	kañi-phol^ū,	shāph
was-brought- forth	the-pocket-from-in	the-pebble,	the-charm

tul^ūnas,	manōsh	yuthuy	ōs^ū,	ta
was-raised-by-her- from-him,	a-man	as (-before)-exactly	he-was,	and

tyuthuy	rūd^ū.	Dop^ūnas,	"yih	chuh
so-exactly	he-remained.	It-was-said-by-her- to-her,	"this	is

myōn^ū	hakh-i-Khōdāy.	Bōh	ös^ūsan
my	duty-of-God (i.e. husband as sacred to me as God).	I	was-him

yihuy	thādān.	Yihuy	lod^ūnam,
this-very-one	seeking.	He-veryly	was-sent-by-Him-to- me,

mājiy, Khōdāyēn." Yih chēs dapān
O-mother, by-God." This is-to-her saying

mōjū, "zabar gav. Bāyēn dōn lad
the-mother, "excellent it-is. To-brothers two send

kākad amis^uy athi." Dop^unas,
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"mājiy, likh t^ay." L^yukh^u ami,
"O-mother, write thou-veryly," Was-written by-her,

kākad dyutun amis lāl-shēnākas
the-paper was-given-by-her to-that lapidary

athi. Ami kor^unas ālav khōtūni.
in-the-hand. By-that was-made-by-a-call-of-by-the-lady.
her-to-him summons

Dop^unas, "yih an kākad yūrⁱ."
It-was-said-by-her-to-him, "this bring paper even-hither."

Wuch^u ami khōtūni. Ath lyukh^umot^u
It-was-inspected by-that lady. (In)-to-it (was) written

āmⁱ-sanzi māji, "chiway myōnⁱ gabar,
by-her mother, "ye-are-if my sons,

yih gathi wāta^wunuy mār^un^u."
this-person is-necessary immediately-on-arrival to-be-killed."

Amis ôs^u ami sāta panun^u dôd^u
To-her was at-that time her-own pain

pēm^uot^u yād suh hatsyuk^u. Yih
fallen (in) memory (viz.) that of-the-forearm. This
(pain)

kākad t^hun^unas-ta^tith ami khōtūni.
paper was-torn-to-pieces-by-her-for-him by-that lady.

Panun^u	lyukh^unas	kākad.	Ath	manz
Her-own	was-written-by-her-	a-paper.	To-that	in
	for-him			

lyukh^unas,	"chiway	myönⁱ	böyⁱ,	tuhond^u
was-written-by-	"ye-are-if	my	brothers,	of-you
her-on-it,				

gathi	jěl^ad	yun^u,	mě	kyāh	chuh
is-necessary	quickly	the-coming,	for-me	verily	is

yěñewôl^u."

a-marriage-festival."

16.	Lyukh^unas	kākadas,	zabön^u
	Was-written-by-	to-(on)-the-paper,	by-word-of-
	her-on-it		mouth

kür^unas	nāsⁱyěth.	Dop^unas,	"tot^u	yěli
was-made-by-	instruction.	It-was-said-by-	"there	when
her-to-him		her-to-him,		

wātakh,	karahakh	salām.	Salām	pöliith
thou-wilt-	thou-wilt-make-	a-bow.	The-bow	having-
arrive,	to-them			fulfilled

dizikh	kākad.	Tim	ananay	khěn
thou-must-give-	the-paper.	They	will-bring-	food
to-them			to-thee	

šamruw^u	kara.	Tih	cyôn^u	khyon^u
leathern	pease.	That	thy	eating

gathi-na."	Badal	dyut^unas	söty	as^al
is-not-proper."	Instead	were-given-by-	with (him)	real
		her-to-him		

kara.	Dop^unas,	"yih	khězi	tati.
pease.	It-was-said-by-	"this	you-must-eat	there.
	her-to-him,			

Tihond^u Their (pease)	thànⁱzi you-must- let-fall	běbi-andar^uy your-breast-pocket- within	trövith, having- let-go,
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panun^u your-own	khězi. you-must- eat.	Tami From-that	pata after	dapanay they-will-say- to-thee
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tim, they,	'kashěna-hanā 'scratching-a-little	kariün^ü.'" is-to-be-done.'"	Tath-kyut^u That-for
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dyut^unas was-given-by- her-to-him	shěstruw^u an-of-iron	panja. claw.	Dop^unas, It-was-said-by- her-to-him,	"tim "they
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chih are (of)	děwa-zāth. demon-race.	Timan To-them	yiyl will-come	tasalī a-pleasant- feeling
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shěstravi from-the-of-iron	panja-sōtiy." claw-by-means-of-only."
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17. Drāv He-went- forth	ati from- there	nāsⁱyěth the-instruction	yād (in) memory	hěth. taking.
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Wôt^u He-arrived	tot^u, there,	kür^ün was-made-by-him	timan to-them	salām, a-bow.
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Dyut^unakh Was-given-by- him-to-them	yih this	kākad. paper.	Amis To-him	dyutukh was-given- by-them
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khěn food	śamruw^u leathern	kara. pease.	Amyuk^u Of-it	tulān raising
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chuh he-is	bus^u, a-hand- mouthful,	thanān letting-it- fall	chuh he-is	běbi-andar his-breast-pocket- within
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trövith.	Panun ^u	chuh	kadān	ti	chuh
having-	His-own	he-is	taking-	and	is
let-go.			forth.		

khěwān.	Ami	pata	dop ^u has	yimau,
eating.	From-that	after	it-was-said-by-	by-them,
			them-to-him	

"kashēna-hanā	kar."	Ām ⁱ	koḍ ^u	yih
"scratching-a-little	do."	By-him	was-brought-forth	this

tūri-pōth ⁱ	shēstruw ^u	panja,	chukh
secretly	of-iron	claw,	he-is-to-them

ami-sōty	diwān	z ^a lā-z ^a lā.	Yimau	lyukhus
from-this-by-	giving	a-scraping-	By-them	was-written-
means-of		a-scraping.		to-it

jěwāb	ath	kākadas.	Lyukh ^u has,	"asē
an-answer	to-that	paper.	It-was-written-	"to-us
			by-them-on-it,	

chēna	phursath.	Hazrat-i-Sulaymān	chuh
is-not	leisure.	His-Highness-Solomon	is

diwān	nād.	Hala!	bismillā,	kariv
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

yěñěwôl^u."

the-marriage-festival."

18. Wôt ^u	ot ^u ,	hōw ^u nakh	yih	kākad.
He-arrived	there,	was-shown-by-	this	paper.
		him-to-them		

Kākad	porukh,	korukh	amis-sōty
The-paper	was-read-by-them,	was-made-by-them	him-with

yěñěwôl ^u .	Wuñ	chěh	yih	khôtūnā
a-marriage-festival.	Now	is	this	lady

dapān saying	amis to-that	khāwandas husband	pananis, her-own,	“yit ⁱ “here	
rōzakha, wilt-thou- remain,	kina or	duniyāhas to-the-world	manz in	gathakh? wilt-thou-go?	
Bōh I	chēs am	tě to-thee	töb ⁱ yāh.” an-humble- servant.”	Ām ⁱ By-him	dop ^u nas, it-was-said-by- him-to-her,
“duniyāhas-manz “the-world-in		gathav.” we-shall-go.”	Dop ^u nas It-was-said-by- her-to-him	ami by-that	
khôtūni, lady,	“wuñ “now	yēli when	nērav we-shall-go-forth	myōñ ^u my	
mōj ^u mother	dapiy, will-say- to-thee,	‘kēnthāh ‘something	mangum.’ ask-for-from- me.’	Cyōn ^u Of-thee	
gathēs is-proper- from-her	mangun ^u to-be-demanded		watharanuk ^u of-a-spreading-out (i.e. for a mat)	musla. the-skin.	
Biyē Other	kēh anything	māng ⁱ zēs-na.” you-must-demand- from-her-not.”	Wuñ Now	yēli when	
yim they	sakharyēy, made-ready-to- set-out,	dopukh it-was-said- to-them	ami by-that	māji, mother,	
“mangun ^u “is-to-be-demanded		kēnthāh.” something.”	Dop ^u nas, It-was-said-by- him-to-her,	“dim “give-to- me	
watharanuk ^u of-spreading-out (i.e. for a mat)	musla. the-skin.	Tath To-it	chuh is	nāv the-name	

'wut ^h ha-prang.' "	Drāv	ati,	wôt ⁱ	panun ^u
'the-flying-couch.' "	He-went- forth	from- there,	they- arrived	their-own

gara.	Gara	wôtith	korun	tayār
house.	The-house	having- arrived	was-made- by-her	ready

raṭ ^a na-kor ^u .	Gav	hēth	pātashēhas	yih
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shēnākh.

lapidary.

19. Nöyidan	būz ^u ,	"lāl-shēnākh	wôt ^u ."
By-the- barber	it-was- heard,	"the-lapidary (has)	arrived."

Gathān	chus	nöyid	gara	mast
going	is-for-him	the-barber	(to) the-house	hair

kāsani.	Āti	wuchān	chuh	trëyim ^ü
to-shave.	Here-veryly	seeing	he-is	the-third

khôtūna.	Drāv	ati	nöyid	pot ^u
lady.	Went-forth	from-there	the-barber	back-again

phīrith.	Wôt ^u	wazīras-nish.	Dapān	chuh
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	wazīras,	"ha	wazīra,	amis
to-that	vizier,	"O	Vizier-O,	to-that

lāl-shēnākas	chēh	az	trëyim ^ü	khôtūna,
lapidary	is	to-day	a-third	lady,

yiman	dön-handi-khōta	khōbsūrath.	Sa
these	two-than	beautiful.	She

chēh	lōyik-i-pātashāh,	akh	chēh
is	worthy-of-the-king,	one	is

lōyik-i-wazīr, byākh chēh mē lōyikh.
worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēntshāh."
To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh
Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis
to-the-king. That-very king will-do to-him

kēntshāh wōridāth. Suh mari, zanāna
some occurrence (i.e. device). He will-die, the-women

trēh nimav āsⁱ." Dop^u wazīran
three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas
to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, titha chēna
are women three, such (women) are-not

pātashōhī-manz. Pātashēham, tamis
the-kingdom-in. My-king, to-that

lāl-shēnākas rathta kēntshāh nōkhta.
lapidary please-seize some point (i.e. fault).

Suh goth^u galun^u. Tima zanāna trēh
He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan
make-thou- entered-of-the-private-apartments- By-the-king
them of-the-palace."

kūr^ū phikirāh. Dopun, "mangahas
was-made a-thinking. It-was-said-by-him, " (If) thou-wilt-
demand-from-him

kěnthāh	cīz,	tih	chuh	anān	sôruy.
any	thing,	that	he-is	bringing	all-even.
Wuñ	dapas	bôh,	'myönis	möli-sünz ^ü	
Now	I-will-say-to-him	I,	'my	father-of	
khabar	gathi	anüñ ^ü ,	suh	chwā	
news	is-proper	to-be-brought,	he	is-he?	
jēnatas	kina	dōzakas.'	"		
in-heaven	or	in-hell.'	"		

20. Dapān wustād,—

(Is) saying the-teacher,—

Āv	lāl-shēnakh,	pātashēhas,	kür ^{ün}		
Came	the-lapidary,	to-the-king,	was-made-	by-him	
salām.	Pātashāh	chus	dapān,	“ az-tāñ	
a-bow.	The-king	is-to-him	saying,	“ today-up-to	
yih	mě	won ^u may,	tih	büzuth	tě.
what	by-me	was-said-by-me-	that	was-heard-	by-thee.
		to-thee,		by-thee	
Az	gathi	myönis	möl ⁱ -sünz ^ü	khabar	
Today	is-proper	my	father-of	news	
anüñ ^ü ,	suh	chwā	jēnatas-manz	kina	
to-be-brought,	he	is-he?	heaven-in	or	
dōzakas.”	Drāv	lāl-shēnāk ^h ,	wôt ^u	panun ^u	
hell-(in).”	Went-forth	the-lapidary,	he-arrived	his-own	
gara.	Dapān	chuh	ât ⁱ	yiman	zanānan
house.	Saying	he-is	there	to-these	women
trěn,	“ az	chum	dapān	pātashāh,	
three,	“ today	is-to-me	saying	the-king,	

'myönis möli-sünz^ü khabar anüñ^ü.' Böh
'my father-of news (is) to-be-brought.' I

kyāh kara? Ath sōh chyā khabar,
what shall-do? Of-that that is-there? news,

kötyāh warihy gamätⁱ tas mumatis? "
how-many years (are) gone to-him dead? "

Yih wōsh^{üs} khôtūna. Yihai yih,
This arose (-in-reply)- lady. She-veryly (was) she,
to-him

yěsa raṭ^ana-kārⁱ ös^ü karān. Sa ös^ü
who jewel-bracelets was making. She was

parī bā-Khōdā. Ami dop^unas, "kēñshāh
a-fairy (who-obeyed-) By-her it-was-sa'd-by-her-to-him, "any
God.

chēna phikir^ü. Gath, hēs khar^aj,
is-not anxiety. Go, take-from-him expenses,

biyē dapus pātashēhas, 'cyōn^u gathi
also say-to-him to-the-king, 'of-thee is-proper

zyun^u sōmb^arun^u; mödānas-manz zyun^u
firewood to-be-collected; the-plain-in firewood

gathi sōmb^arun^u bē-shumār. "
is-proper to-be-collected countless.' "

21. Sōmb^arōw^u pātashēhan zyun^u
Was-collected by-the-king firewood

bē-shumār. Ath-pēṭh khot^u yih lāl-shēnākh
countless. It-on mounted this lapidary

yih musla-han watharith. Athⁱ-pēṭh
this the piece-of-skin spreading-out. It-veryly-on

byūth ^u sat	pāna. he-himself.	Amis To-him	dopun was-said-by-him	pātashēhas, to-the-king,
"tē "to-thee	kyāh what	gathiy is-proper-to-thee	anun ^u to-be-brought	mōl ⁱ -sond ^u father-of
nishāna ? " token ? "	Yih This	wōthus arose (in-reply)-to-him		pātashēh, king,
dop ^u nas it-was-said-by- him-to-him	"akh "one	gathiy is-proper-for- thee	anun ^u to-be-brought	
jēnatuk ^u of-heaven	mēwa, a-fruit,	biyē second	gathiy is-proper-for- thee	anun ^u to-be-brought
myōnis my	mōl ⁱ -sandi father of	daskhata with-signature		khath." a-letter."
Dopun It-was-said- by-him	yiman, to-them,	"diyiv "give-ye	yith to-this	zinis firewood
				nār fire
tōpōr ⁱ ." on-the-four-sides."				

22. Dapān wustād,--

(Is) saying the-teacher,--

Yimau By-them	yēli when	ath to-this	zinis firewood	nār fire	dyut ^u , was-given,
yiwān coming (passive)	chuna is-not	kuni at-all	bōzana in-possibility-of- seeing (passive)	yih this	
lāl-shēnakh. lapidary.	Lāl-shēnākan By-the-lapidary		dyut ^u was-given	ath to-that	

muslas	kas^am.	Dop^unas,	"mě	gathi
leather	a-charm.	It-was-said-by-	"for-me	it-is-proper
		him-to-it.		

wātun^u	panun^u	gara.	Kāh	gathēm-na
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

dēshun^u."	Tuvyēyē	āmⁱ	lāl-shēnākan
to-be-seen."	Were-closed	by-that	lapidary

achě.	Mutarēn,	ta	wôt^umot^u	gara
the-eyes.	They-were-opened-	and	(he-was) arrived	house
	by-him			

panun^u.	Ami	khôtūni	kür^ü	köm^ü.
his-own.	By-that	lady	was-done	an.act.

Hab-jūshī	korun	měwa	jēnatuk^u	dön^ü
Of-the-seven-	was-made-	a-fruit	of-heaven	a-pomegranate
metals	by-her			

tayār,	biyě	lyukhun	khath,	ath
prepared,	also	was-written-by-her	a-letter,	to-it

korun	amis	pādashēha-sandis	mölⁱ-sond^u
was-made-	that	king's	father-of
by-her			

daskhath,	biyě	mōhar.	Athⁱ-manz
signature,	also	seal.	It-very-in

lyukhun	pādashēhas,	"cyôn^u	gathi
was-written-by-her	to-the-king,	"of-thee	it-is-proper

mě-nish	wātun^u,	wazīr	hěth,	biyě
me-near	to-arrive,	vizier	having-taken,	also

nöyid .	hěth,	tithay	pöthⁱ,	yěthay
the-barber	having-	in-that-very-	manner,	in-what-very-
	taken,	kind-of		kind-of .

pōth ⁱ	lāl-shēnākh	mě-nish	wōt ^u .	Kākad
manner	the-lapidary	me-near	arrived."	The-paper

korun	hawāla	amis	lāl-shēnākas,	biyē
was-made-	in-charge	to-that	lapidary,	also
by-her				

dyut ^u nas	athas-kēth	yih	dōn ^u .
was-given-by-her-to-him	the-hand-in	this	pomegranate.

23. Ōtāñy	gay	tōr	dōh.	Yih	nār
There-verily	went	four	days.	This	fire
gōmot ^u	thēta,	path	rūd ^u mot ^u	sūr.	
(was) become	extinguished,	behind	(was) remained	ash.	

Yih	lāl-shēnākh	drāv	langūṭ ⁱ	karith.
This	lapidary	came-forth	langōṭi	having-made (i.e. having-put-on).

Suli	wōth ^u ,	ath	sūras-manz	diwān
At-dawn	he-arose,	that	ash-in	giving

chuh	ḍulān ⁱ .	Nazarbāzav	kūr ^u	nazar,
he-is	rollings.	By-the-inspectors	was-made	inspection,

khabardārav	niyē	khavar.	Dop ^u has,
by-the-informers	was-brought	information.	It-was-said-by-them-to-him,

"pātashēham,	ami	sūra-manza	gathān	chēh
"my-king,	that	ash-from-in	going	is

susarāray	Yih	mā	āsi	lāl-shēnākh
a-rustling.	This,	I-wonder-if	will-be	the-lapidary

āmōt ^u ? "	Yim	chih	yimay	katha	karān,
come ? "	They	are	these-very	words	making,

nazar	chēkh	ō-kun,	āv	wōḍa
sight	is-to-them	in-that-direction,	came	from-there

Dop^unas It-was-said-by him-to-him	lāl-shēnākan, by-the-lapidary,	“yuth^u” “as	zyun^u firewood
mě-kyut^u me-for	sōmb^arōwuth, was-collected-by-thee,	tithiy so-even	trēh three (times)
gaṣhan are-proper	sōmb^arāwānⁱ; to-be-collected;	jēl^{ad} quickly	wātakh thou-wilt-arrive
jēnatas-manz.” heaven-in.”	Sōmb^arōw^u Was-collected	pātashēhan by-the-king	zyun^u firewood
bě-shumār. countless.	Athⁱ-pēṭh It-verily-on	karanōwun was-caused-to- be-made	watharun^u, a-mat,
athⁱ-pēṭh it-verily-on	khot^u he-mounted	pāna himself	biyē also
nōyid. the-barber.	Dyutukh Was-given- by-them	zinis to-the- firewood	nār fire
			ṣōpōrⁱ. on-the- four-sides.

25. Dapān wustād,—

(Is) saying the-teacher,—

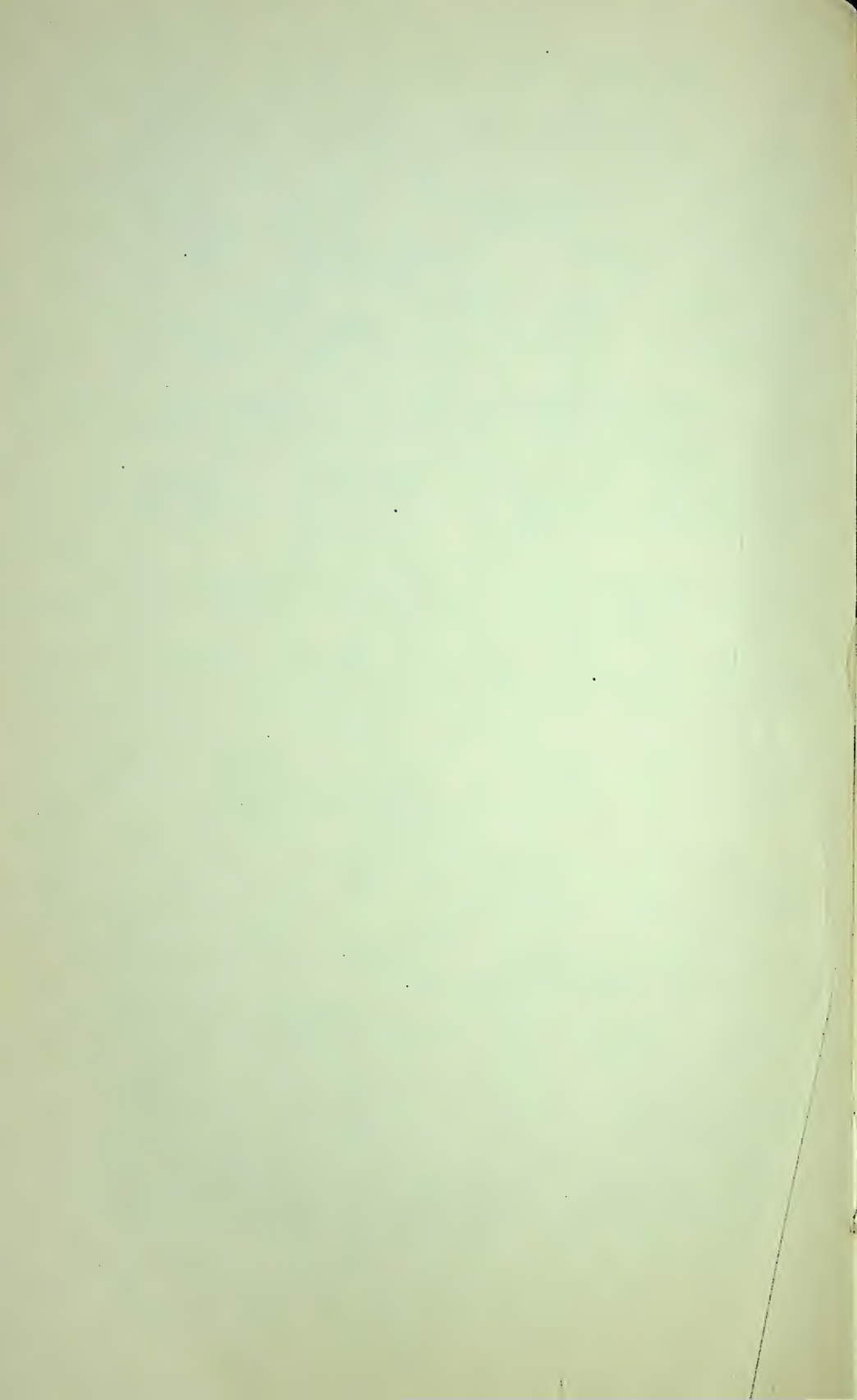
Dod^u Was-burnt-up	yih this	pātashāh, king,	biyē also	wazīr, the-vizier,
biyē also	nōyid, the-barber,	trēnaway the-three	gālⁱ. were-destroyed.	Wōt^u Arrived
	ot^u there			
lāl-shēnākas-nish the-lapidary-near	suh that	wazīr, vizier,	yus which	wazīr vizier
pātashēh-kūr^u the-king's-daughter	hēth taking	ōs^u was	ṣalān, fleeing,	ta and
samokhukh was-met-by-them	ōkhun-koṭ^u, the-religious- teacher's-son,	suy he-verily	wōt^u arrived	

amis to-that	lāl-shēnāka-sond ^u lapidary's		gara. house.	Pānawōñ Mutually	
karēkh were-made-by- them	katha-bātha. conversations.		Wonus It-was-said- to-him	ām ⁱ by that	
lāl-shēnākan lapidary	yih this	panun ^u his-own	saphar, travelling (i.e. experiences of his journey),		
yus which	ām ⁱ by-that	nōyidan barber	ta and	wazīran by-the-vizier	amis to-him
ōs ^u was	pēsh in-front	on ^u mot ^u . brought.	Dop ^u nas, It-was-said-by- him-to-him,	“paniūñ ^u “thine-own	
khôtūna lady	nin-sa take-her-sir	pānas.” for thyself.”	Yēsa Who	yih this	
Lālmāl Lālmāl	Parī Fairy	ōs ^u , was,	tas to-her	dyutun was-given- by-him	rukhsath. leave-to-depart.
Yēsa Who	yih this	pata afterwards	ūñ ^u n was-brought- by-him	zīnith, having- conquered,	sa she
thōwun was-kept-by-him	pānas. for-him-self.				

26. Dapān wustād,—

(Is) saying the-teacher,—

Suh That	wazīr vizier	byūth ^u sat	pātashöhī sovereignty	karani. to-do.
Lāl-shēnākh The-lapidary	byūth ^u sat	wazīrī viziership	karani. to-do.	
Aslāmalaikum, ‘he-peace-be-upon-you,	wālaikum and-upon-you	salām. be-peace.		



VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULA'S TEXT

[Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants *kn* will be found in the succession *kan*, *kān'*, *kani*, *kina*, *kōna*, *kun*, *kuni*, and *kun'*. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter *ñ* follows *n*, and *ts* follows *t*. For purposes of alphabetical order *v* and *w* are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, *ě*, interrog. suff. ; *gatshiyě*, is it proper ? xii, 13 ; *sapadakha*, wilt thou become ? iii, 2 ; *tagiyě*, will it be possible for thee ? v, 8, 9 ; *tsatanasa*, will they cut off for him ? v, 7.

ā, interrog. suff. ; *chuvā*, is he ? xii, 21.

ā, suff. of indef. art., see *āh*.

ě, *i*, *y*, *izāfat* ; *dukhtar-ě-khāsa*, (your) own daughter, v, 11 ; *khal't-ě-shōhī*, robe of royalty, x, 4 (bis) ; *lōyik-ě-pātashāh*, worthy of a king, x, 4 ; *pēsh-ě-pātashāh*, before the king, vi, 9 ; *sōhib-ě-āgāh*, master intelligent, ii, 9 ; *shēhar-ě-Yīrān*, the country of Persia, ii, 1 ; *tōrīph-ě-Yūsūph*, praise of Yūsuf, vi, 17 ; *Azīz-i-Mīsar*, N.P., vi, 10, 2 (bis), 4 ; *dōkhil-i-mahalakhāna*, brought into the harem, xii, 19 ; *ḍīn-i-Mahmad*, the faith of Muḥammad, iv, 6 ; *hakh-i-Khōdāy*, duty due to God, xii, 15 ; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4 ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; *kōh-i-Tōra*, Mount Sinai, iv, 5 ; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḵḵ^ar-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Alāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Mahmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vēšī*, O female friend, ix, 1; cf. *īyih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

abtar, terrified, vi, 12.

āchⁱ, f. an eye; pl. nom. *tuvyēyē achē*, the eyes were closed, xii, 22; dat. *achēn, diwān chuk achēn d^h*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

aḍ, in *aḍa-watī*, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

oḍ^u, half; f. pl. *ajē*, half, i.e. some, xi, 7.

adal, m. justice; *ad^ala sōty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālūt^s-pēth*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

āga, m. a master ; sg. dat. *āgas-pēṭh*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *sōhib-ē-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information ; *āgayi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art. ; *dōhā dōhā*, each day, every day, viii, 3 ; *dalālā*, a story, viii, 6, 8, 11 ; x, 1 (his) ; *hakīmā*, a single wise man, vi, 13 ; *hātshā*, an accusation, vi, 9 ; *kēh kālā* (v, 10), or *kēh kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pātashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shēhmārā*, a python, viii, 7 ; *shēharā*, a city, v, 1 ; *shēkhtā*, a person, x, 1 ; *āba-srēhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thūñ^uā*, a (piece of) fresh butter, ix, 4 ; *z^alā z^alā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., see *ankā* ; *hānzāh*, a boatman, i, 4 ; *kōm^uāh*, a deed, x, 2, 3 ; *kūth^uāh*, a room, ix, 4 ; *kōtyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *nēcyuvāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pātashēhāh*, a king, ii, 1 ; *phikīrāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sōlāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *tōb^yāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh kāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr^uāh*, a little nectar, ix, 2 ; *yēdāh*, a belly, ix, 7 ; *zālāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ōkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dōhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran ākⁱ*, by a certain wise vizier, viii, 1 ; *khōtūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;

pātashēhā akh, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^ad, m. lifetime, time; abl. sg. with emph. *y*, *ah^aday*, i, 2.

Aḥmad, m. N.P., Aḥmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

aj^adāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj^adāhas* (in sense of acc.), x, 7.

ok^u, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ük^uy*, one only, xii, 15; ag.sg.masc. subst. *ākⁱ*, by one (sc. son); adj. *phakīran ākⁱ*, by a certain faqīr, x, 12; *dānāh wazīran ākⁱ*, by a certain wise Vizier, viii, 1; sg. abl. masc. *ākī dōha*, on a certain day, one day, v, 1; *dōha ākī*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh^u*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōli akis pēth*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain

person, xii, 3; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following: *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

ākh, *ākhō*, see *yun*^u.

ōkhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1; *ōkhun-koṭ*^u, the son of a r.t., xii, 25; -*zāda*, id., xii, 2; sg. dat. -*zādas nish*, (came) to the r.t.'s son, xii, 2.

akith, on one side; *nāgas akith kun*, on one side of the spring, xii, 14.

ōl^u, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

Alāh, m. God, i, 7; ii, 12.

ālīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōl'-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

alvidāh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun*^u.

ōm^u, raw, uncooked; masc. pl. nom., *ōmⁱ*, xi, 11.

amōb^u, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12; — *thāwun*, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak; -*kani*, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmot^u, *āmūt*^u, see *yun*^u.

ōna, *aina*, m. a mirror, v, 4 (ter).

un^u, sign of gen., generally used with persons, but used with *ash^hkh* (*ash^hkun^u*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt^u shēharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar^uy*, id., xii, 16.

ankā (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dith*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun^u*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun^u*, xii, 21 (ter); fem. *anūn^u*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on^u*, fem. *ūn^u*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on^uhas*, vi, 16; m. pl. with suff. 3 pl. ag. *ānikh*, v, 9; viii, 1; x, 12 (bis); *ān^hhay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūn^uthas*, xii, 11; with suff. 3 sg. ag. *ūn^un*, x, 10; xii, 25; with suff. 3 pl. ag. *ūn^ukh*, ii, 8; f. pl. with suff. 2 sg. dat. *āñēy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *āñēhas*, vi, 16; perf. part. *on^umot^u*; m. pl. *ān^hmātⁱ*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōs^u on^umot^u*, xii, 25; 2 past part. *āñāv*, forming 2 past, with suff. 1 sg. ag. *āñām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, xi, 1, etc. ; pl..3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis) ; xii, 10, 15 ; with suff. 3 sg. acc. *anun*, iii, 5, 9 ; with suff. 3 pl. acc. *anukh*, x, 12 ; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis) ; with suff. 3 pl. acc. *anyūkh*, x, 12.

āñ, yes, x, 5, 12.

apōrⁱ, in that direction, v, 4 ; *-kin^t*, from on that side, v, 7. Cf. *yipōrⁱ*.

apsar, m. an officer ; sg. dat. *apsaras*, x, 12.

apoz^u, untrue, v, 9.

ār, m. pity ; *āy-nā ār*, did not pity come to thee ? ix, 3 ; *yiman āv ār myōn^u*, pity for me came to them, x, 12.

ōr, there ; *ōra*, from there, thence, v, 2, 4 ; xii, 4, 12 ; from there, equivalent to " from some unnamed place ", v, 9 ; from there, thereupon, then (opposed to *yōra*), v, 8 ; *ōra-kani*, in that direction, v, 2. Cf. *wōḍa*.

ōr^u, f. a shoemaker's awl, xi, 14.

arām, m. repose ; — *karun*, to repose, v, 9 ; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7 ; viii, 5 ; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing ; — *āv*, longing came, iii, 9.

arz-ō-samā f. (= *arz o samā*) earth and heaven, vii, 26.

ās, see *yun^u*.

ös, m. the mouth ; *ōsa-kani* (issuing) from the mouth, viii, 7 ; *chis ös^us harān* (rubies) are dropping from her mouth, xii, 9.

aškhk, m. love, v, 2 (bis) ; *ašh^hka chīh*, a particle of love, vii, 30 ; sg. gen. *ašh^hkun^u* (not *ašh^hkuk^u*), v, 3, 10 ; do. f. dat. *ašh^hkañē*, v, 2.

āsh^hnāv, m. a near relation, x, 1, 6, 10.

as^{al}, real, ii, 8, 11 ; xii, 16.

aslāmalaikum (= *as-salām ‘alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6 ; pl. dat. *asmānanⁱpēth*, on the heavens, iv, 4 ; pl. abl. *asmānav pēthⁱ*, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3 ; ix, 2 ; ii, 1, 4, 7, 8, 9, 10 ; iii, 7 ; v, 1, 9, 10 ; vi, 10, 11 ; vii, 7, 8, 10 ;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs^u*, the faqīr had, ii, 4; *amis ōs^u*, he had, ii, 5; vi, 10; x, 4; *ōs^u amis*, he had, ii, 5; *ōs^us*, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs^u*, he had, viii, 9; *amis ōsⁱ*, he had (sons), viii, 11; *tamis^uy ōsⁱ*, he had (sons), xii, 1.

inf. *āsun^u*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun^u*, xii, 4 (bis), 5, 13 (ter); with emph. *y*, *āsunuy*, i, 12 (v.l.); pl. *āsānⁱ*, xii, 5.

past sg. masc. *ōs^u*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr^u biyē ōs^u sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs^u-na*, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *kati ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs^u gadān*, he used to make, v, 1; *ōs^u karān*, he was making, i, 1; *ōs^u lāyān*, he was casting (a net), i, 6; *ōs^u marān*, he was dying, v, 9; *ōs^u nērān*, he used to go out, viii, 1; *ōs^u phērān*, he was wandering, i, 2; *ōs^u pakān*, he was going along, v, 7; *ōs^u tārān*, he was paying (tribute), x, 10; *ōs^u trāwān*, he was emitting, i, 5; *ōs^u tsalān*, he was absconding, xii, 25; *ōs^u wuchān*, he was watching, iii, 1; *ōs^u wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs^u-na*, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs^u on^umot^u*, had been brought, xii, 25; *ōs^u dyūth^umot^u*, had been seen, vi, 14; *ōs^u dyut^umot^u*, had been given, x, 12; *ōs^u gamot^u*, he had become, i, 4; *ōs^u gōmot^u*, had befallen, v, 2; *ōs^u kor^umot^u*, had been made, ii, 1 (bis); *kor^umot^u ōs^u*, had been made, x, 7; *ōs^u nyūmot^u*, had been taken, viii, 9; *ōs^u pēmōt^u*, had fallen, viii, 9; xii,

15; *ōsukh kor^umot^u*, had been made by them, viii, 2; *ōsum āmot^u*, (to-day) he came to me, iii, 1; *phakīr ōsum lōg^umot^u*, I dressed as a faqīr, x, 14; *ōs^unas dyut^umot^u khash*, she gave a cut (to one of) his (nails), v, 6; *ōsus gōmot^u*, (love) befel him, v, 2; *ōsus kor^umot^u*, had been done to her, ix, 1; *ōs^uthan kor^umot^u*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs^u zōlith*, he had kindled, iii, 1; *ōs^u lōgith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ōsⁱ*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōsⁱ bōzān*, they were listening to, viii, 1; *ōsⁱ gatshān*, they were becoming, they used to be, viii, 1; *ōsⁱ karān*, they were making, i, 3; *krān ōsⁱ*, they were making, xi, 8; *ōsⁱ lārān*, they were running, x, v; *ōsⁱ pakān*, they were walking, x, 1; *ōsⁱ parān*, they were reading, viii, 3, 4; *wadān ōsⁱ* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōsⁱ gamātⁱ*, v, 9; *ōsⁱ gāndⁱmātⁱ*, they had been tied (on) his (arm), x, 5; *ōsⁱwa dītⁱmātⁱ*, they had been given to you, x, 12.

f. sg. *ōs^ū*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ōs^ūna*, it (f.) was not, ii, 1; *ōs^ūs*, I was, vii, 10; I became, ix, 2; *ōs^ūs*, he had (a wife), iii, 1.

Forming impf. *ōs^ū gatshān*, she used to go, v, 1; *ōs^ū karān*, she used to make, xii, 20; *ōs^ū wadān*, she was lamenting, vii, 16; *ōs^ūna gatshān*, (chirping f.) was not occurring, viii, 1; *ōs^ūs shūbān*, I (f.) was beautiful, vii, 10; *ōs^ūsan tshādān*, I was seeking for him, xii, 15; *ōs^ūy karān*, she verily was making, vii, 16.

Forming plup. *ōs^ū parzanōv^ūmüts^ū*, she had been recognized, x, 5; *ōs^ū tsūj^ūmüts^ū*, she had absconded, ix, 1; *ōs^ūs kür^ūmüts^ū*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (bis); *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hēsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsī*, he (etc.) will be, x, 1; *āsīnā*, will there not be? i, 2; *ābas āsīnā*, has not the water? viii, 7; *āsīm* (for

āsēm), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot^u*, I wonder can he have come, xii, 23; *āsi lāryōmot^u*, is probably polluted, viii, 6; *āsi mumot^u*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmüts^ü*, (on whom a particle of love) will have fallen; vii, 30; *āsi wōt^umot^u*, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ōs^umot^u*, has been, i.e. was, v, 1; *ōs^umot^u chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

ātⁱ, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yitⁱ-kyāh* . . . *ātⁱ-kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *ātiy*, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; *atiy*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyuk^u*, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

ot^u, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *ot^u tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *āmⁱ*, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *āmiy*, by him verily, v, 9; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (*amis kyāh chuh nōlⁱ*), what is on his neck (?), 11; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amis^üy* to this one verily, ii, 8; v, 7; viii, 7 (*amis^üy ōsa-kani*, from its (an.) mouth); xii, 15 (*amis^üy athi*, by the hand of this very one); sg. m. gen. *āmⁱ-sond^u*, v, 3; viii, 6, 8, 10; *āmⁱ-*

sünz^ü, iii, 4 (bis); *asond^u*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *ámⁱ-sond^u*, xii, 7; *ámⁱ-sandi*, x, 5; *ámⁱ-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk^u*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *athⁱ* (emph. ⁱ), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ámⁱ*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis^uy*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis^uy*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. ⁱ) *athⁱ*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. *āṭa-pēṭha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīṭhⁱ atha dārānⁱ*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun^u*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6;
sg. dat. *athas*, v, 6; *athas-kěth*, in the hand, ii, 7; v, 4; x, 7;
xii, 22 (— *dyut^u*, put into the hand), 23; *athas-manz*, (a
bracelet) on the hand, xii, 12.

öth, eight, iii, 5; *öthi döhiⁱ*, after eight days, iii, 4.

ath^ur^u, f. a wool-worm; a wood-worm, vii, 19.

ötāñy, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass.
atsun, v, 4 (bis) (with *gatshun* 1); *log^u atsani*, began to enter,
x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1,
atsayō, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii,
1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*,
v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun^u*.

ay 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *dödⁱlad-ay*,
if (ye are) pained, vii, 9; *hargāh-ay*, if (he had done), viii, 10;
hargāh ki-y, if (he had done), viii, 7, 13; *ladaham-ay*, if thou
wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

ay 2, O! *kūrīyay* (addressed by a nurse to a princess), O daughter!
v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

ay, O! *ay gōlām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyē*, see *yun^u*.

‘yiy, in *visⁱyiy*, O friend (*věs*, fem.), ix, 11. Cf. *ī* and (in v, 2)
kūrⁱyēy.

ōy, see *yun^u*.

āyēkh, see *yun^u*.

ayālbar, possessed of a large family, ix, 2.

āyām, *āyēm*, *āy-nā*, *āyēs*, see *yun^u*.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis);
az tāñ, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic^u*,
x, 14.

az 2, from; *az Khōdā*, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

öziz, poor; m. pl. nom. *öziz*, ix, 11.

- Azāz-i-Misar*, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.
- bā*; *parī bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sōruy-sāmān*, he came with all (his) paraphernalia, xi, 20.
- bē*, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 28; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.
- bāba*, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.
- bēb*, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar^uy* (xii, 16), in the breast pocket.
- bacē*, m. the young of any animal; pl. nom. *bacē*, viii, 1.
- bōchē*, f. hunger; — *lūj^ūs*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.
- bacun*; 2 past, *bacyōkh*, thou escapedst, x, 8.
- bacāwun*, to save; inf. fem. *tagiyē bacāwūn^u*, do you know how to save her? v, 9.
- bōdⁱ*, m. a prisoner; *bōdⁱ-hāl*, f. a prison, ix, 4.
- bōd^u*; *hata-bōdⁱ*, hundreds, ix, 9.
- boḏ^u*, great, xii, 14; *badis-hihis*, to the elder (prince), viii, 13.
- buḏ^u*, old; *buḏ^u zanāna*, an old woman, x, 5; *buḏ^u zanāni*, to the old woman, x, 5.
- badal*, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.
- badan*, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.
- buḏun*, to be old; 2 p. m. sg. 1 *buḏyōs*, I am grown old, xii, 1.
- bēdār*, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.
- bāg*, m. a garden, ii, 1; sg. gen. *armān bāguk^u*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).
- bāg*, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.
- bōgⁱ*, in *shāman-bōgⁱ*, at about evening, v, 5.
- bēgāh*; *gāh bēgāh*, in and out of season, vi, 2.
- bagal*, m.; *bagala-manza*, from under his armpit, viii, 7.

bāgānⁱ; *bāgānⁱ āyēs*, it was my fate, ix, 4.

bōg^arun; fut. pass. part. f. pl. *bōg^arañē*, (loaves) must be divided, v, 8; 1 p. f. pl. *bōg^arēn*, she divided (the loaves), v, 8; 2 p. f. sg. *bōg^arēm-ay*, I divided it (f.), O! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bōh, I, ii, 5, 11 (bis); iii, 1, 4 (bis), 8; v, 5, 6; vii, 20, 5; viii, 3, 6, 8, 10, 11 (quater); ix, 1, 4; x, 1, 2 (bis), 3, 5 (bis), 7, 12; xii, 1, 4, 11, 19, 23; *bō-nay*, I (shall) not, xi, 14 (poet.); *bō ti*, I also, iii, 4; *bōy*, if I, viii, 1 (bis); I verily, x, 10, 2, 4; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asē, us, to us, etc., viii, 1, 3, 11; x, 2, 12 (bis); xii, 17;

asē-kun hōwuth, thou showedst before us, vi, 5; *āsⁱ*, we, v, 9, 10; viii, 3; xi, 15; xii, 19; *āsⁱ-ti*, we also, xii, 1.

mē, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3; viii, 11; ix, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis); by me, ii, 2 (bis); vi, 15; viii, 5; ix, 11; x, 1, 12 (ter), 14; xi, 1; xii, 6, 20, 4; *mē-kyut^u*, xii, 24; *mē löyikh*, fit for me, xii, 10 (bis); *mē nish*, near me, viii, 5; xii, 22 (bis); *mē nishē*, near me, in my possession, x, 14; *mē ôsum*, I had, vii, 15; *mē sōtin*, (share) with me, i, 7; *mē sōty*, together with me, viii, 3, 11; x, 9; xii, 2, 7; *mē-ti*, to me also, ix, 1; me also, vi, 11; xi, 14.

bah, card., twelve; *tūtas bahan-hatan-hond^u zyuth^u*, the master of twelve hundred pupils, v, 1.

Bah^adūr Khān, m. N.P., Bahādur Khān, ii, 1; sg. dat. — *khānas*, ii, 12.

bēhun, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to sit down in a place, take up a position, xi, 2; to be stationed, posted (at a particular place), xi, 6; to remain, stay (in a certain place), take up one's abode, viii, 4; x, 5; xii, 2, 4; to sit down at a work, set to work, xii, 26 (bis); to be employed (in a certain business), viii, 5 (ter); to sit down (after finishing a work), to rest, viii, 8; *byūth^u nazari*, he sat watching; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bikhith*, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, *bēha*, xii, 3; 3, *bēhi*, vi, 16; impv. sg. 2.

bēh, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh'zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūṭh^u*, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūṭhus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *būṭhⁱ*, viii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

bōj^u, m. in *bōjⁱ-baṭh*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byāk^h*.

bakh^acōyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. *bikarmājētan*, x, 8; gen. m. — *jētun^u*, x, 7, 14; f. — *jētūn^u*, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; sg. dat. *-pānas*, vii, 15.

bāl, f. a girl; sg. dat. *bālē*, m.c. for *bālī*, v, 11.

bōl, m. speech; *bōl-bōsh^u*, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

bal'ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. *baltī*, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8; *balāy pēyin*, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3; — *gatshun*, to become sick, v, 10; — *pyon^u*, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — *wasun*, to descend, viii, 4; xii, 2, 14, 15; *bōna-kani*, below, down below, iii, 2.

band, adj. shut, tied up; *bar band karun*, to shut the door, viii, 3; *kārīn band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10; — *lāyun*, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*", free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

bōnṭh; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make; I past with suff. 3 pers. sg. ag. *banōwun*, viii, 14.

bēñē, f. a sister, iii, 9; x, 3, 10; sg. ag. *bēñi*, x, 3 (bis), 10; gen. *bēñē-hond*", x, 3 (ter), 10; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

buñul", m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *ami bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kami bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

bār (1); *Bār Khōdāyō*, O Great God! v, 7; *Bār-Sōhib*, the Almighty, vii, 2, 3; 5.

bār (2); m. a load; *wūṇṭa-bār* (pl. nom.), camel loads, i, 9.

bōr", m. a load, ii, 5; sg. abl. *hēth bāri*, taking in a load, xi, 13.

barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākḥ brūh*, there came to them in front, there appeared before them, x, 1.

bar^am, m. an auger, a drill (poet. for *barma*); *bar^am pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

bārānⁱ, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barūñ^ū*, to pass the night, i, 10.

freq. part. *bārⁱ bārⁱ* (for *bārⁱ bārⁱ*, m.c.), ix, 11; conj. part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. *būr^ūkh*, viii, 3; ix, 7.

brōnṭh, adv. of time, before, previously, x, 5; cf. *bōnṭh*.

barish, f. a spear; sg. abl. *barishi sōty*, (dug) with his spear, viii, 7.

borut^u, adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

bārav, m. pl. grumbling; — *dinⁱ*, to grumble, xi, 17.

barāyē, prep. for the sake of; on account of; for the purpose of; by way of; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

bus^u, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; *shurⁱ-bāshē*, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smi'llāh*, in the name of God! xii, 17.

basta, f. the skin; — *wālūñ^ū*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj^ū*, f. a cloth holding a quantity of boiled rice, xi, 18; *-han*, a little boiled rice, x, 5; *-hanā*, usually f., but m. in x, 3; *-trōm^u*, a copper dish holding cooked rice, iii, 1.

baṭh, m. *bōjⁱ-baṭh*, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

bāth, f. word, speech, language; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

bīṭh', see *bēhun*.

- bōṭa*, m. a Tibetan, esp. an inhabitant of Baltistān; *-bōyⁱ*, m. pl. Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.
- boṭh^u*, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.
- buth^u*, m. the face, x, 5 (his); xii, 2.
- bōṭun^u*, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōṭanis*, xi, 4.
- bōts^u*, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sāndⁱ bōts^u z^{ah}*, the goldsmith and his wife, v, 10; *pātaṣhēha-sāndⁱ (z^{ah}) bōts^u*, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts^u*, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.
- bāwun*, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw^u*, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.
- bē-wōphā*, adj. treacherous, x, 13.
- bē-wōphōyī*, f. infidelity, viii, 6, 11.
- bāwar*, m. belief, faith; — *karun*, to believe, viii, 13.
- bē-wāsta*, adj. without worldly ties, v, 11.
- bāy*, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūrⁱ-bāy*, a cowherd's wife, xi, 12; *grīstⁱ-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātaṣhāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyē*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyē-hond^u*, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīstⁱ-bāyi* (for *-bāyē*)-*kun*, (saying) to the farmer's wife, ix, 1.
- biyē* (properly abl. of *byākh*, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); *biyē kēh*, something more (iii, 8), anything else (xii, 18); *biyē kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh* . . . *biyě*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyě*, both . . . and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

bōy^u, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōyⁱ*, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōyⁱ-bārānⁱ*, uterine brothers, viii, 5; *bōyⁱ-kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākh*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vī, 11; xii, 23; m. sg. ag. *biyⁱ*, xii, 1 (bis); fem. pl. nom. *biyě*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyě* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyě*.

byon^u, adj. separate, apart. *byon*^u *byon*^u, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz^u*, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gatshēm bōzun*^u, you must hear me, xii, 7; conj. part. *būzih*, vii, 27, 8; impve. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būzⁱtav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ös' bōzān*, viii, 1; past m. sg. *būz'*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz'nas-na*, he did not listen to him, ii, 5; f. sg. *būz''*, xi, 16.

böz'gār, m. a deceiver, cheat, iv, 1, etc.

bāzar, m. a market, a bazaar, v, 7.

chih, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. *hār' hār'*.

chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chwā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chěyěy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tār*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd^u*, she has pain, xii, 15; *mě-nishě chuh nishāna*, I have a token, x, 14; *tsě nishě chuh nishāna*, x, 14; *pātashēhas chěh khabar*, the king has news, iii, 3; so *tas chěh khabar*, xii, 2, she has news, she believes; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh ūk^{ūy} nūr^ū*, she has only one arm), 19; *amis chěh zanāna trēh*, he has three wives, xii, 19; *asě chih gabar z^{ah}*, we have two sons, viii, 1; neg. *asě chēna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm bōyⁱ-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ^ū chēm bōdⁱ-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuthⁱ lari chim*, there are seven rooms in my house); vi, 3 (*cyāñě lōhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsai*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyě-sond^u chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chěy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chěyěy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiiy* (*āsⁱ chiiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dōd^u*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōlⁱ*, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kānⁱ dōmbij^ū chēs*, the crupper is close to its head); neg. *pātashōhⁱ chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z^{ah}*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuwa*, what reason have you? viii, 5; fem. neg. *chēwana panīn^ū*, she is not your own, x, 1; 3 plur. masc. *šōr chiwa tōhē, trih chiwa myōnⁱ tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs karān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bēhān chuh*, he sits down, xii, 4; *chuh cēwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kaḍān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khēwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17; *chuh gāh trāwān*, is emitting light, xii, 2; *chuh tshunān*, he is letting fall, xii, 17; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; *chuh walān*, he wraps, viii, 13; *wānān chuh*, he says, x, 6; *chuh wasān*, he is coming down, v, 7; *wasān chuh*, viii, 13; *chuh wātān*, he arrives, iii, 7; *chuh yiwān*, he comes, xii, 3; *yiwān chuh*, v, 5; xii, 4.

sg. 3 fem. *chēh dapān*, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; *chēh gatshān*, she goes, becomes, x, 5; *gatshān chēh*, xii, 23; *chēh karān*, she does, iii, 4; *likhān chēh*, she writes, xii, 11; *chēh pakān*, she goes forward, iii, 2; xii, 7; *chēh wānān*, she says, vi, 2; vii, 1, 20, 6; *wānān chēh*, ix, 6; *chēh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say); *diwān chih*, they give, x, 14; *chih harān*, (rubies) are dropping, xii, 9; *chih kaḍān*, they pass the time, viii, 11; *chih karān*, they do, make, viii, 3; xii, 3, 23; *chih lārān*, they run, ii, 9; *chih pakān*, they go forward, xii, 2; *pakān chih*, x, 4; *chih sōmb^arān*, they collect, xi, 7; *chih sārān*, they collect, xi, 6; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna thah^arān*, I am not standing, ii, 4; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13; 3 masc. *chuna karān*, he does not make, viii, 2; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4; *chuy wānān*, he verily says, i, 13; vii, 31; fem. *chēy wānān*, she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. *chum dapān*, he says to me, xii, 20; *chum diwān*, he gives to me, vii, 14, 7, 8; *chum harān*, my (flesh) is dropping, vii, 24; *chum k^anān*, he sells me, vii, 17; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18. pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōnⁱ*, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ^ümüts^ü*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot^u*, thou hast gone, xii, 4; neg. *chukhna gōmot^u*, thou didst not become, v, 5; fem. *chēkh tsüj^ümüts^ü*, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot^u*, he has come, x, 12, 4; *chuh ôs^umot^u*, he has been, v, 1; *chuh gamot^u*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot^u*, ix, 1, 6; *chuh kor^umot^u*, he has been made, x, 12; *chuh pēmot^u*, it has befallen, x, 3; *chuh roṭ^umot^u*, he has been arrested, x, 12; fem. *chēh mumüts^ü*, she is dead, viii, 1; *chēh tsüj^ümüts^ü*, she has fled, ix, 1; *chēh wüñ^ümüts^ü*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lāgⁱmātⁱ*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumātⁱ*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot^u*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim diṭⁱmātⁱ*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl^umot^u*, thou hast destroyed, ii, 11; fem. *chēy āmüts^ü*, she has come to thee, v, 5; *chēy kür^umüts^ü*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut^umot^u*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-lāñ ôs^umot^u chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *churwa thōw^umot^u*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw^umot^u*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chukh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasiñ^u*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun churwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihih*, thou art seated, xii, 5 ; sg. 3 masc. *chukh bihih*, he is seated, x, 5 ; xii, 4 ; *chukh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chukh pakanay*, it is not yet walked over, x, 1.

chēl, f. a piece, fragment ; pl. nom. *chēla*, vii, 14.

chalun, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahō*, x, 5.

chān, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

chōñ^u, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

cēnda, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

carkh, m. a lathe ; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

cēshma, m. an eye ; pl. nom. *cēshma*, i, 3.

cithⁱ, f. a document, viii, 10 (bis).

cyon^u, to drink ; inf. *hyotun cyon^u*, he began to drink, viii, 7 (ter) ;

pres. part. *cěwān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cěwān*, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. *trěsh cěyěnnā*, he did not drink water, viii, 7; past cond. sg. 3, *trěsh cěyihē*, (if) he had drunk water, viii, 7.

cyôn^u, poss. pron. thy; sg. m. nom. *cyôn^u*, v, 9; x, 14; xii, 16, 8; *cyôn^u gatshi*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyōnuy*, thine verily, v, 9; dat. *cyōnis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñ^u*, v, 9; viii, 3, 11; x, 10; dat. *cyāñē*, vi, 3; x, 12.

cīz, m. a thing, xii, 19.

dab, m. a fall from a height; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

ḍab, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house; sg. dat. *ḍabi*, viii, 1.

dōb, m. a hole, or pit, in the ground, xii, 6; sg. dat. *dōbas*, xii, 6, 7; sg. abl. *dōba*, xii, 7; *dōba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

dabāwun, to press, squeeze; *dabōvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

dachyun^u, adj. right (not left); m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dōd, m. milk; *dōda-bēñē*, f. a milk-sister, a foster sister, iii, 4; *dōda-gūr^u*, m. a milk cowherd, a milkman, xi, 13; *dōda-har*, m. cream of milk, ii, 3; *dōda-mōj^u*, f. a foster mother, v, 2 (ter); *dōda-noṭ^u*, a milk-pail, xi, 3.

dod^u, see *dazun*.

dōd^u, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. *dōdis*, v, 6 (bis); abl. *dādi*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dōd^u pananis dilas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dōd'lad, adj. pained, afflicted; with *ay*, if, suffixed, *dōd'lad-ay*, vii, 9.

ḍīdār, adj. seeing; *sōhiba-sond^u kara ḍīdār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. *dēga*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy kariūn^u*, to show faithlessness to one's master, viii, 8.

dāh, m. smoke; *diwān chuh achēn dāh*, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōh, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk^u*, x, 10; fem. *dōhuc^u*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōhⁱ*, after eight days, iii, 4.

dūj^u, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj^u*, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

ḍākh, m. the post (for letters); sg. dat. *ḍākas*, xi, 6.

dōkhil, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

ḍakhanāwun, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

dukhtar, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; *dar dil*, in the heart, ii, 5; sg. dat. *dilas*, i, 7; ii, 5; xii, 15; *dilas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd^u dilas*, pain in the heart, xii, 5.

ḍōlⁱ, the gusset of a garment; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍālī* has been altered to *ḍōlī* m.c. See *dāmān*.

ḍōlī, f. in *kana-ḍōlī*, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalīlā*, viii, 6, 8, 11; x, 1 (bis).

dālom^u, m. leather ; with emph. *y dālomuy*, nothing but leather, xi, 14.

ḍulun^u, m. the act of rolling ; pl. nom. *ḍulānⁱ diwān chuh*, he is rolling himself, xii, 23.

dilāsa, m. soothing, consolation ; — *dyun^u*, to soothe, ix, 7.

dōmbij^ū, f. a crupper, xi, 9.

dāmān, the skirt of a garment ; sg. dat. *dāmānas thaph kariūñ^ū*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis) ; *ḍōli-dāmānas thaph lāyūñ^ū*, id., v, 9 (see *ḍōlⁱ*), with the double meaning.

dānāh, adj. wise ; *dānāh wazīran*, by a wise vizier, viii, 1.

dīn, m. faith, religion ; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

dōn^ū, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand, m. punishment, fine ; sg. abl. *dandā dyun^u*, to give in compensation (for harm, etc., done), v, 11 ; *dandā hyon^u*, to take in compensation, v, 11.

d^anun, to shake out (clothes), to shake (clothes) ; pres. 3 m. sg. *chuh d^anān*, x, 7.

dōnaway, card. both, x, 4, 5, 13 ; xi, 12.

duniyā, m. the world ; sg. dat. *dunⁱyāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējēras kun*, he says to this master of the horse, x, 12) ; to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9 ; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8 ; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impve. sg. 2, *daph*, xii, 4 ; say to him, *dapus*, xii, 20 ; fut. *dāpⁱzēm*, you must say to me, v, 8 ; *dāpⁱzēm-na*, you must not say to me, v, 8 ; *dāpⁱzēkh*, you must say to them, v, 7 ; past, *dāpⁱzihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapuy*, I will say to thee, iii, 4 ; v, 5 ; *dapas*, I will say to him, xii, 19 ; 3, *dapi*, he will say, x, 1 ; she will say, v, 9 ; *dapiy*, she will say to thee, xii, 18 ; pl. 3, *dapanam*,

they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, *dapān chuk*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; f. she says, *chēh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chēs dapān*, viii, 3, 11; xii, 4, 15; *dapān chēs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop^u*, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

dopum, I said; I said to you, *dopum^awa*, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, *dopuy*, xii, 15; said to him, *dopus*, i, 7; v, 1; xii, 1; he said for me, *dop^unam*, iv, 4; she said to thee, *dop^unay*, x, 12; he or she said to him or her, *dop^unas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop^unakh*, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dop^uwa, you said; you said to me, *dop^uwam*, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop^uham*, v, 8; they said to him, *dop^uhas*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop^uhakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dīl*, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *dēras*, viii, 9; *dēras-pēth*, in a tent, v, 11.

dōr^u, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kānⁱ*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

dūr 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byūth^u dūri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dōrⁱ dōrⁱ*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zūthⁱ alha dōrⁱnam*, long arms are stretched over me, vii, 25.

drōt^u, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

darwāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop^unas*, she shut the door against him, viii, 11.

drāy, etc., see *nērun*.

driy, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

dēshun, to see; fut. pass. part. *kāh gatshēm-na dēshun^u*, no one may see me; xii, 22; conj. part. *dīshith*, having seen, v, 2;

pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth^u*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth^u-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth^u-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs^u dyūth^u-mot^u*, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōlⁱ-sandī daskhata*, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; *dwā-yi-khōr*, a prayer for welfare, i, 3.

dawā (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

dēv, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *gandun*, to make a claim, v, 11.

Day, m. God; *dayⁱ*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyūm^u, ord., second; m. sg. dat. *dōyimis gulāma-sond^u*, of the second servant, viii, 6.

dyun^u, to give; to make over a person to another's charge, viii, 11.

anith dyun^u, to bring and give, xii, 4; *dab dyun^u*, to give blows, vii, 18; *dyutun bārⁱshi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d^uh diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulānⁱ dīnⁱ*, to roll oneself about, xii, 23; *dilāsa dyun^u*, to comfort, ix, 7; *danda dyun^u*, to give in compensation, v, 11; *tas gardan dīn^u*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun^u*, to give an order, x, 5, 9, 13; *halam bārⁱ bārⁱ dyun^u*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyun^u*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun^u*, to set forth (*kun* = to), x, 11, 2; *khash dyun^u*, to cut, v, 4, 6; *krēkh dīn^u*, to make an outcry, v, 7; xii, 7; *karith dyun^u*, to do completely, x, 12; *muslas dyut^u kas^m*, he pronounced a charm over the skin, xii, 22; *makh dyun^u*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dīmahō*, I would give cries, vii, 23; *nār dyun^u*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun^u*, to impale, v, 10; *pharyād dyun^u*, to lay a complaint, x, 2; *phash dyun^u*, to rub, v, 4; *rukhsath dyun^u*, to give leave to depart, xii, 25; *rapat dyun^u*, to make a report, v, 9; *shēmshēr dīs^un shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun^u*, to pronounce a charm over him, xii, 15; *savāl dyun^u*, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ^u*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun^u*, to swear by God, xii, 7; *wurdī diñ^u*, to give an order, vi, 16; *wōtamukhⁱ dyun^u*, to put on upside down, v, 9; *zīr^u diñ^u*, to give a push, x, 7 (bis).

inf. *dyun^u*; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun^u*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam dinⁱ*, you must give them to me, x, 1; f. sg. *gatshēm bakh^acōyish diñ^u*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyūm*, vi, 16; pol. impve. sg. 2, *dīta*, please give thou, v, 9; x, 4; with emph. *y*, *dītay*, v, 2; please give to me, *dītam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dīma*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dīnav*, (I say to you) I shall give, ii, 8; 3, *dīyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, they give, x, 14; f. sg. 1, *chēs diwān*, I give, vii, 11, 22; 3, *chēh diwān*; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyut^u*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum^awa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutun*, v, 4 (bis);

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun^uy*, ii, 7; he or she gave to him or her, *dyut^unas*, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut^unakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *ditⁱ*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *ditⁱmakh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *ditⁱnas*, x, 14.

f. sg. *dits^u*, she was given, vi, 16; given to him, *dits^us*, viii, 7; he gave, *dits^un*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits^unas*, v, 9; x, 8; they gave, *dits^ukh*, iii, 8; they gave to him, *dits^uhas*, x, 5.

perf. m. sg. *chunakh dyut^umot^u*, she has given to them, viii, 1; pl. *chim ditⁱmātⁱ*, I have given, x, 12.

plup. m. sg. *ôs^u dyut^umot^u*, had been given, x, 12; she had given to him, *ôs^unas dyut^umot^u*, v, 6; pl. they had been given to you, *ôsⁱwa ditⁱmātⁱ*, x, 12.

past cond. sg. 1, *dimahö*, vii, 23; 1 would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. ⁱ, *chuh dazōnⁱ*, is verily burning, x, 7; past sg. m. 3, *dod^u*, he was burnt up, xii, 25.

gōb, adj. invisible; — *gatshun*, to become invisible, iii, 6.

gobur, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

gāḍ, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

gǎḍ^u, a bunch or handful of grass or the like; pl. nom. *gějě*; *gějě karañě*, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōḍ, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gaḍun, i.q. *garun*, q.v.

gōḍañ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. *gōḍañiy*, at the very first, viii, 10; x, 3, 10; xii, 4, 6.

gōḍañuk^u, adj. first, the first, viii, 13; with emph. *y*, *gōḍañukuy*, the very first, viii, 5; f. gen. *gōḍañicē-handi khōta*, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur; inf. *gudarun*, a happening, occurrence, viii, 5; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

gadōyi, f. begging, mendicacy, the condition of a beggar; sg. gen. *gadōyiyē-hond^u*, x, 2.

gāh, m. brightness, brilliancy, lustre; — *trāwun*, to emit light, x, 2.

gāh, m. a place, a time, a turn; *gāh bēgāh*, in and out of season, vi, 2; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

gējē, see *gēḷ^u*.

gōj^unas, see *gālun*.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul^u, m. the forearm; *gulⁱ gandānⁱ*, to stand in a reverent attitude, with the arms folded in front, v, 9.

gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. *gōlāmas*, viii, 11; ag. *gōlāman*, vi, 14; viii, 7, 8, 11; voc. *ay gōlām*, viii, 6, 8, 11; pl. nom. *gōlām*, viii, 5, 13.

galun, to be destroyed; fut. pass. part. *suh gotsh^u galun^u*, he must be destroyed, xii, 10; fut. sg. 3, *gali*, xii, 24; past. m. pl. 3, *gālⁱ*, xii, 25.

gālun, to destroy; to cause to waste away; past f. sg. *gōj^unas*, he caused me (fem.) to waste away, he pared me down, vii, 19; perf. m. sg. *chuy gōl^umot^u*, thou hast destroyed, ii, 11.

gām, m. a village; pl. dat. *gāman*, xi, 8.

gumrōyī, f. going astray; *gayēm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

gamot^u, *gōmot^u*, *gōmot^u*, see *gatshun*.

gān, m. the keeper of a brothel, a prostitute's bully; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2); *kuṭ^uwāl-gūn*, the wretch of a police-captain (v, 9); *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

gaṇḍ, m. a knot; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

gōṇḍ^u, m. a posy, bunch; *pōshē-gōṇḍ^u*, a posy of flowers, v, 4 (ter).

gōṇḍ^u, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gāṇḍⁱ*, xi, 9.

gaṇḍun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5). *gulⁱ gaṇḍānⁱ*, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*, iii, 8; impv. fut. *gāṇḍⁱzēs*, you must tie it, v, 6; past m. sg. *gōṇḍun*, he or she tied, v, 10, 2; *dāwāh gōṇḍ^unas*, she made a claim to him, v, 11; m. pl. *gāṇḍⁱ*, were bound, v, 9; *gāṇḍin*, he tied them, x, 2; plup. m. pl. *ōsis gāṇḍⁱmātⁱ*, he had tied them on it, x, 5.

gōṇāh, m. sin; — *karun*, to sin, viii, 11 (bis).

gūñ^u, a piece or gobbet of flesh or the like; pl. nom. *gañē karith*, having cut up, viii, 13; *chuh katarān gañē*, he cuts it into lumps, x, 7.

gōpōlⁱ, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — *tsalun*, to run away home, v, 5; — *wātun*, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — *yun^u*, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl. *gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bēhun*, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. *garan* (for *garan-manz*), xi, 6.

gārē, see *gūr^u*.

gör, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gör-zānas*, ii, 1.

gur^u, m. a horse, iii, 8 ; x, 3 ; sg. dat. *guris-kyut^u*, (grass) for the horse, x, 5 ; *guris khasun*, to mount a horse, ii, 11 ; iii, 8 (bis) ; *guris wöthun*, to mount a horse, ii, 6 ; abl. *guri-pětha wasith pyon^u*, to fall from one's horse, ii, 6 ; pl. nom. *gurⁱ*, horses, xi, 6, 8 ; xii, 1 ; gen. *gurēn-hünz^ü* *khazmath*, service of horses, groom's work, xii, 3 ; abl. *wāthⁱ* *guryau-pětha bōn*, they dismounted, xii, 2.

gūr^u, m. a cowherd ; *dōda-gūr^u*, a milk-seller, xi, 13 ; sg. ag. *gūrⁱ*, xi, 12 ; *gūrⁱ-bāy*, f. a cowherd's wife, xi, 12.

gūr^ü, f. a space of twenty minutes ; any particular moment of time ; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck ; *las gardan diñ^ü*, to behead him, ii, 8.

garm, adj. warm ; used as subst., warmth, i, 11.

garun or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals ; impv. sg. 2, *gar*, v, 3 ; imperf. m. sg. 3, *ōs^u* *gaḍān*, he used to make, v, 1 ; past m. sg. *goḍun*, he or she made, v, 10, 2 ; pl. *gārⁱ*, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare ; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking ; — *lagiñ^ü*, shaking to be experienced, to be unsteady, impermanent, ix, 12 ; pl. nom. *grāyē diñē*, to cause to wave, vii, 11.

gryüst^u, m. a farmer, ix, 4 ; sg. ag. *gristⁱ-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2 ; *gristⁱ-gara*, a farmer's house, ix, 4 (bis) ; pl. dat. *gristēn*, ix, 7.

gar^az, m. design, view, purpose ; abl. *garza panani*, for my own purpose, vii, 26.

gōrzān, see *gōr*.

gāsa, grass, hay, x, 5 (bis) ; xi, 6, 7 ; *gāsa-gond^u*, a pack-saddle made of grass, xi, 9 ; *gāsa-lōw^u*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12 ; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5 ; *gāsa-raz*, a hay or straw rope, xi, 9.

gāsh or (viii, 9 ; xii, 2 (bis)) *gwāsh*, brightness, dawn ; — *phōlun*, dawn to break, iii, 3 ; v, 5, 7 ; viii, 9 ; xii, 2.

gusōñ^u, m. a mendicant monk, v, 9.

gāṭa, m. skill, cleverness ; sg. abl. *gāṭa-sān*, with skill, i, 6.

gath, f. in *gath kariññ^u*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gāt^uj^u, see *gātul^u*.

gātul^u, adj. skilful, clever; m. pl. nom. *gāt^ālⁱ gāt^ālⁱ*, several skilful (viziers), viii, 1; f. sg. nom. *gāt^uj^u*, v, 3, 10.

gutyl^u, a man who wields a *gutīl*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gutⁱlā*, a certain woodcutter, vii, 12.

gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh^u*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshēm-na dēshun^u*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anun^u gatshi phakarawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anññ^u*, you must bring news, xii, 19, 20; *gatshi atsun^u*, you must enter, v, 4; *g. hyon^u khar^aj*, you must take expenses, xii, 5; *dōb g. kханun^u*, you must dig a pit, iii, 6; *g. khasun^u*, you must go up, xii, 6; *karun^u g. gand*, you must tie up, x, 3; *nēth^ar g. karun^u*, you must arrange a marriage, viii, 2; *suh g. sangsār kariññ^u*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. kariññ^u*, you must investigate, viii, 7, 8, 10; *g. kariññ^u thaph*, you must seize, v, 9; *g. mangun^u byākh*, you must ask for another, xii, 13; *yih g. mārun^u*, you must kill him, x, 5 (bis), 12, 5; *sōzun^u g. sōnur*, you must send the goldsmith, v, 1; *g. pōshākh tulun^u*, you must take up the garment, xii, 6; *g. kākad trāwun^u*, you must throw the paper, xii, 11; *tas g. kala (sar) tsatun^u*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakh^acōish* (f.) *diññ^u*, you must give

me a present, xii, 3; *gatshēm bōzun*^u, you must hear me, xii, 7; *rōpayē-hath gatshēm dyun*^u, you must give me a hundred rupees (sing.), x, 6; *tiḥ gatshēm karun*^u, you must do that to me, xii, 3; *kēntshāḥ gatshēm ladun*^u, you must send me something, x, 3; *wōlinj*^u *gatshēs anūñ*^u, his heart must be brought (here), x, 5; *dapun*^u *gatshēs*, you must say to her, v, 9; *gatshēs mōhar kariñ*^u, you must seal it, x, 3; *tšē kyāḥ gatshiy anun*^u, what must (I) bring to thee? xii, 21; *kor*^u *gatshiy āsun*^u, I want a bracelet from thee, xii, 13.

tšōčē (f. pl.) *gatshan bōg^arañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tīḥiy trēḥ gatshan sōmb^arāwān*ⁱ, you must collect three times as many, xii, 24; *tīm gatshan tsatān*ⁱ, they must be cut, v, 4.

With pron. suff. *gatshanam din*ⁱ *rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān*ⁱ, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotsh^u *gahun*^u, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun*^u *gotsh*^u, (that) which was proper to be done, v, 7; *wātun*^u *gotsh*^u, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun*^u (*kor*^u), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun*^u *troḥ*^u, I want a necklace from thee, xii, 5; *mē gatshi wātun*, I must arrive, xii, 22; *yih tšē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun*^u *mēwa* (*khath*), thou must bring a fruit (a letter), xii, 21; *tšē gatshiyē āsun*^u *okuy kor*^u, oughtest thou to have only one bracelet? xii, 13; *tšē gatshiy yun*^u, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn*^u *gatshi gatshun*, thou must go, v, 9; xii, 6; *tiḥ cyōn*^u *khyon*^u *gatshi-na*, thou must not eat that, xii, 16; *cyōn*^u *gatshēs mangun*^u *musla*, thou must ask her for the skin, xii, 18; *cyōn*^u *gatshi zyun*^u *sōmb^arun*^u, thou must collect firewood,

xii, 20; *cyôn^u gatshi wātun^u*, thou must arrive, xii, 22, 3; *tuhond^u gatshi yun^u*, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayě kōli akis pēth*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayě*, what was (fem.) it? x, 14; *gayě trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khōdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zab^r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ash²kh g.*, love to befall a person, v, 2 (bis); *bēdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bēmār*, to fall sick, v, 10; *gay pānas bīl^hi*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun^u gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayě hath gōm khar^c*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gōs yī:n z^{ah} khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtāk^h g.*, to become entranced, enamoured, iii, 8, 9; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7; xii, 10; *phikiri g.*, to go into anxiety, to become anxious, viii, 10; xii, 4; *amīs gav shēkh*, she felt hesitation, xii, 15; *sārⁱ gatshun*, to be drowned, iv, 3; *g. thod^u wōlhūh*, to stand up, ii, 3; *tser gav*, it has become late, it is too late, v, 9; *nār gōmot^u tshēta*, the fire had become extinguished, xii, 23; *gōs yinsāph*, he felt pity, viii, 4; *mē-ti chuh gōmot^u zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1; *gatshiv parān*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, *hēth gatshun*, to take away (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayēs*, he forgot the statement, x, 6; *nīrith jatshun*, to go forth, ii, 3; xii, 15; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mē chuy gatshun^u*, it is verily to be gone by me, i.e. I must really go, v, 10; *cyōn^u gatshi gatshun^u*, thou must go, v, 9; xii, 6; pres. part. *gatshān*, see pres. and imperf.; past part. *gamot^u* or *gōmot^u*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, *gatshu*, xi, 11; pl. 2 *gatshiv*, vii, 4; x, 7, 8; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6; xii, 18; 3 *gatshi*, v, 8; pl. 1, *gatshav*, viii, 3; xii, 18; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6; *chuh gatshān*, xii, 4; *gatshān chuh*, xii, 4; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19; f. sg. 3 *chēh gatshān*, x, 5; viii, 1; *gatshān chēh*, xii, 23; imperf. f. sg. 3 *ōs^u gatshān*, v, 1; neg. *ōs^una gatshān*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ōsⁱ gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4; emphatic, *gōsay*, I verily became (pleased), xi, 18; m. sg. 3 *gav*, viii, 10, 1 (bis), 3;

x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayě*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmāy*, it (fem.) verily happened¹ to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayēs mashith* (see above), x, 6; f. pl. 3 *gayě*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyě*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot^u*, xii, 4; neg. *c^hukh-na gōmot^u*, v, 5; 3 *gamot^u*, x, 7; *gōmot^u*, xii, 23; *chuh gamot^u*, ii, 4; iii, 1; v, 10; viii, 1; *chuh gōmot^u*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chěyěy* (not *chuyěy*) *gōmot^u*, (cf. *chěy nāg*, xii, 6), ix, 6; pl. 3 *gamātⁱ*, x, 7, 8; xii, 20; f. sg. 3 *gamüts^ü*, xii, 10.

plup. m. sg. 3 *ōs^u gamot^u*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot^u*, (love) had befallen him, v, 2; pl. 1 *ōsⁱ gamātⁱ*, v, 9.

gāv, f. a cow; sg. dat. *gōv^ü*, xi, 12; pl. nom. *gōv^ü*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv^ün*, vi, 15.

gēwun, m. a song, iv (title).

gwāsh, see *gāsh*.

gawöyⁱ, f. evidence, testimony; *chis karān gawöyⁱ*, they give evidence to him, x, 12.

Gaznavi, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii,

19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with -a;

- hā phakīr-a*, O Faqīr, ii, 3 ; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9 ; *hā yār-a*, O friend, x, 4 ; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10 ; with -ō ; *hā phakīr-ō*, O Faqīr, ii, 2 ; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.
- hau*, pleonastic suff. (poet.), ii, 10.
- hō*, pleonastic suff. added to *kyāh*, *kēhō*, what ? (addressed by wife to her husband), v, 4, 5.
- hab-jushī*, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.
- hēc̄hun*, to learn ; impv. sg. 2 *hēc̄h lāyānⁱ rīnzⁱ*, learn to throw balls, v, 3.
- had*, a limit ; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.
- hihur*, a father-in-law ; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.
- hakh*, m. right, duty ; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.
- hōkh^u*, dry (of a river) ; pl. nom. *hōkhⁱ*, vi, 15.
- hakīm*, m. a wise man, a sage, vi, 14 ; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.
- hukum*, *hukm*, m. an order, command ; *kyāh chum hukum*, what order have you for me, xii, 7 ; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4 ; *hukum dyun^u*, to give an order, ii, 7 ; viii, 4, 11, 2, 3 ; x, 5, 9, 13.
- hēkmath*, f. cleverness, skill, contrivance ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; sg. abl. *hēkmūts^ū*, i, 12.
- hāl*, m. condition, state, vii, 9 ; ix, 4 ; *hāl kyāh kor^uhakh*, an arrangement of affairs was somehow or other made by them, xi, 17.
- hāl*, f. a house ; *bōdⁱ-hāl*, a prison, ix, 4.
- hala*, interj. expressing urgency, look sharp ! be quick, xii, 17.
- halam*, m. a skirt, a lap-cloth, apron, ix, 11 ; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11 ; sg. dat. *halamas*, v, 4 (bis), 5.
- hamud*, m. praise ; *h. parun*, to recite praises, vii, 4.
- hamnishīn*, m. a companion, a familiar friend ; pl. nom., id., vii, 20 (bis) ; dat. *hamnishīnan*, vii, 21, 4.

kamsāyě, m. a neighbour, x, 12; pl. nom., id., x, 5.

han, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5
dawā-han, a little medicine, v, 6; *kārⁱ-han*, a small bracelet
 xii, 12; *musla-han*, a piece of skin, xii, 21; *nāra-han*, a small
 fire, iii, 1; *ratshi-han*, a very little (of something), v, 6 (bis);
shěth-han, a little waste food, x, 5.

hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise
 stated) *āba-hanā*, a little water, x, 5; *bata-hanā*, a little cooked
 rice, x, 3 (masc.); *dōba-hanā*, a small hole or pit, viii, 7 (masc.)
kashēna-hanā, a little scratching, a small amount of scratching,
 xii, 16, 17; *pāri-hanā*, a small hut, xii, 2; *ratshi-hanā*, a very
 little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

hūn^u, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnis*
 viii, 9, 10 (ter); pl. nom. *hūnⁱ*, viii, 4 (bis), 12 (bis).

hond^u, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadōyīyě-hond^u*
 of beggary, x, 2; *kōrě-hond^u*, of the daughter, v, 2, 9
kathi-hond^u, of a word, iii, 5; *mājě-hond^u*, of a mother,
 xii, 15; *miskīnī-hond^u*, of beggary, x, 4 (bis); *nayě-hond^u*
 of a reed flute, vii, 1; *phakīriyě-hond^u*, of faqīrhood, x, 9
pātashōhī-hond^u, of royalty, x, 2, 9; *rōts^u-hond^u*, of night
 iii, 1; dat. *běñě-handis*, of the sister, x, 3 (bis), 10; *bāyě-*
handis, of the wife, viii, 6, 13; *dārě-handis*, of the window
 v, 4; *khôtūni-handis*, of the lady, x, 7; *shēmshēri-handis*
 of the sword, viii, 13; *zanāni-handis*, of the wife, x, 5; abl.
gōdañicě-handi-khōta, than the first, xii, 10; *khôtūni-handi*
 of the lady, x, 7 (bis); fem. sg. nom. *běñě-hünz^ü*, of the sister
 x, 3; *nayě-hünz^ü*, of the reed flute, vii, 1; *shēmshēri-hünz^ü*
 of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hond^u*,
 of merchants, viii, 9; *wōranēcivěn-hond^u*, of step-sons, viii, 3;
hatan-hond^u, of hundreds, v, 1; *jānāwāran-hond^u*, of birds,
 viii, 1; *lālan-hond^u*, of rubies, xii, 5 (ter); abl. *dōn-handi*
khōta, than two, xii, 9; pl. nom. *athan-hāndⁱ*, of hands, v, 6
 f. sg. nom. *gurěh-hünz^ü*, of horses, xii, 3; *nēcivěn-hünz^ü*, o
 sons, viii, 3, 11; *yihünz^ü*, of these, viii, 1; pl. nom. *dōn*

hanza, of two, viii, 4; *pātashāhzādan-hanza*, of princes, viii, 4; *tihanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond^u*, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hōnz^u, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

hāpūth, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

har 1, every; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. *dōda-harākⁱ*, (cups) of milk-cream, ii, 3.

hārⁱ hārⁱ, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn; *har^ada-vizi*, in autumn time, ix, 8.

hargāh, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchi^{hē}*, if he had seen, viii, 10; *hargāh ki^y cēyihē*, if he had drunk, viii, 7; *hargāh ki^y kari^{hē}*, if he had done, viii, 13.

h^arun, to remain over and above; 2 past m. sg. 3, *h^aryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h^aryēyēkh*, x, 5.

harun, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

host^u, m. an elephant, vi, 16 (ter).

hata, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; *hatō kōdyan*, ho prisoner! x, 5.

hot^u, smitten; *tsakhi-hot^u*, smitten by rage, full of rage, vii, 14.

hot^u, m. the throat; — *tsatun*, to cut the throat, v, 7; sg. dat. *hatis*, viii, 1.

hath, a hundred; *gāda-hath*, a hundred fish, i, 8; *hath waisi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāda-hatas*, for the hundred fish, i, 9; *mōhara-hatas*

(*akis*) *rosh^u*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tsātas* (sic) *bāhan hatan-hond^u*, of twelve hundred pupils, v, 1 ; *hata-bōd^u*, hundreds, ix, 9 ; *hatabōdⁱ-khōr^u*, weighing hundreds of kharwārs, ix, 7.

hots^u, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk^u*, xii, 15.

hātsh, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.

Cf. *hay*.

hawā, m. air, atmosphere ; *hawā-yi-asmān*, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10 ; *hawāla-y-Khōdā*, in the care of God, x, 7 ; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinquies) ; xii, 22.

hāwun, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impv. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi* v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw^unam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw^unay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw^unakh*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.

hay, interj. O! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.

hāy, interj., as exclamation, O! v, 7.

hyuk^u, adj. like ; m. sg. nom. *lālas hyuk^u*, like a ruby, xii, 4 (bis) ; *tathⁱ hyuk^u*, exactly like that, xii, 4 ; *yinsān hyuk^u*, like a human being, x, 7 (bis) ; dat. *badisihihis*, to the elder (prince), viii, 13 ; *ziṭhis hihi*, to the elder (prince), viii, 5 ; ag. *lōk^āi hihi*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish^u*, like a man, x, 7.

hyol^u, an ear (of corn, etc.); pl. nom. *hēlⁱ*, vi, 15; pl. dat. *hēlēn*, vi, 15.

hyon^u, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotūn cyon^u*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hēs^un wōth tshunū^u*, she began to leap, iii, 4; *hēs^unas yīn^u nēnd^r*, sleep began to come to him, v, 6. The conj. part. *hēth*, having taken, may often be translated "with", as in *vir hēth*, with the fine, v, 7; *drāv sōdū hēth*, he went off with merchandize, viii, 9; *wazīr hēth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr^u hēth tsalān*, running away with the princess, xii, 25.

danda hyon^u, to take in compensation, v, 11; *khabar hēn^u*, to bring news, xii, 24; *mōlⁱ hyon^u*, to buy, x, 14; *rukhsath hyon^u*, to take leave, depart, xii, 10, 3; *tsāpⁱ hēnⁱ*, to take bites, to bite, x, 7; *yād hyon^u*, to keep in memory, xii, 17; *zima hyon^u*, to take responsibility (for), to admit, xii, 15.

hēth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hēth yun^u* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon^u*, xii, 5; conj. part. *hēth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hēh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hēs^un*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hēs^unas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hēsān*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hēsānas*, viii, 7; perf. part. f. pl. *hēsāmatsa*, x, 14.

- hyor^u*, adj. upwards ; — *khasun*, to go upstairs, iii, 2, 9 ; — *-pahān khasun*, to go a short way up stream, xii, 6.
- hāzⁱ*, as a title of respect, holy, v, 9.
- huzūrī nōkar* m. a personal servant, viii, 5.
- hazrat*, a title of respect, saint ; *hazrat-i-Ādam*, Saint Adam, iv, 2 ; *hazrat-i-Nōh*, Saint Noah, iv, 3 ; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4 ; *hazrat-i-Musāy*, Saint Moses, iv, 5 ; *hazrat-i-Yibrāhīm*, Saint Abraham, iv, 6 ; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc. ; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.
- judāh*, apart ; *gayē judāh*, she went apart, she became separated, vii, 16.
- judōyī*, fem. separation, vii, 16.
- jāh*, a place, in *gay yēg-jāh*, they went together, ii, 4 ; *khēyev yēkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.
- jēl*, i.q. *jēl^{ad}*, quickly, vi, 16.
- jēl^{ad}* or *jēl* (q.v.), adv. quickly, xii, 15, 23, 4.
- jalwa*, m. glory ; — *dyun^u*, to give forth glory ; — *dīh*, giving forth glory, in all His glory (of God), vi, 7 ; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.
- jalōy*, see *jalwa*.
- jāma*, m. a coat, x, 9.
- jumala*, m. entirety ; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.
- jān*, adj. good, vii, 27 ; xi, 17, 8.
- jēnda*, m. a flag ; — *lāgun*, to set up a flag, to insist on a claim, v, 11.
- jēnath*, m. heaven ; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19 ; *jēnatas-manz*, in heaven, xii, 20, 3, 4 ; sg. gen. m. *jēnatuk^u*, of heaven, xi, 13 ; xii, 21, 2 ; fem. pl. *jēnatacē jāyē*, places of heaven, iii, 7.
- jānāwār*, m. a winged creature, a bird, ix, 1, 3, 5 ; pl. gen. *jānāwāran-hond^u*, viii, 1.
- jāv*, for Hindī *jāō*, go ye, xi, 4.
- jāwō*, for Hindī *jāō*, go ye, xi, 4.
- jēwāb*, m. an answer, reply, iii, 4 ; xii, 17.
- jāy*, f. a place (cf. *jāh*), ix, 6 ; xi, 12 ; sg. dat. *panañē jāyē*, (seated) in his own place, x, 5 ; *ath jāyē gav buñul^u*, there occurred an

earthquake in that place, xii, 15; *wôl^u tath jāyě*, he arrived at that place, xiii, 15; *wôl^u jāyě akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tônukh akis jāyě-manz*, they led him into a certain place, iii, 7; *jāyě akis . . . jāyě akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyě*, iii, 7.

jyāday, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

kě, see *kyāh*, 1.

kabar, f. a grave, a tomb; sg. dat. *kabari wālun*, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *kōd-khān* (not *-khāna*), a prison, v, 8; pl. dat. *-khānan*, v, 7, 8.

kūd^ū, see *kūr^ū*.

kōdⁱ, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kōdis*, x, 5 (bis); ag. *kōdⁱ*, x, 5; voc. *kōdyau*, x, 12; *hatō kōdyau*, x, 5; pl. nom. (and acc.) *kōdⁱ*, v, 8, 9; ag. *kōdyau*, v, 7, vi, 11.

kadam, m. a step; — *dyun^u*, to set forth, x, 11, 12; — *trāwun* to step forward, iv, 5.

kaḍun, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍil tshunun*, to drive out, viii, 10; to take off, doff (clothes) x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*

karān, viii, 3; *chih kadān*, viii, 11; past sg. m. *koḍ^u*, xii, 15, 7; with suff. 3 pers. sg. ag. *koḍun*, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. *kor^unam*, iv, 2; with ditto and suff. 3rd pers. sg. dat. *koḍ^unas*, viii, 10; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4; pl. *kāḍⁱ*, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍⁱnas*, viii, 7; with suff. 3rd pers. pl. ag. *kāḍikh*, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. *kūḍ^un*, x, 7; xii, 5; with suff. 3rd pers. pl. ag. *kūḍ^ukh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something; m. sg. nom. *kāh*, anyone, i, 2; vi, 10; xii, 22; *kāh-ti*, even anyone, vii, 23; *kāsi*, to anyone, iii, 3; by anyone, ii, 8; *kōsi*, by anyone, v, 9; *kēh*, anything, i, 6; ii, 5; iv, 4, 6; v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis); *biyē kēh*, something more, iii, 8; anything else, xii, 8; *na kēh*, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. *kāh kōḍⁱ*, any prisoner, v, 8; *kāh-ti hōsh*, any sense at all, i, 5; *kēhⁱ prōnⁱ*, some old (prisoners), vi, 11; *kēh*, any (inanimate thing), vi, 16; viii, 1; x, 1, 7; xii, 5; some women, xi, 7; *kēh kālā(h)*, some little time, v, 10; viii, 2; *kēh-ti*, any (sound) at all, viii, 9.

kē-hō, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, *kōh*, m. a mountain; *kōh-i-tōra*, Mount Sinai, iv, 5; *kōha-kōhai*, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. *khābas*, vi, 14; abl. *khāba*, vi, 12; gen. *khābuk^u tōbūr*, the interpretation of a dream, vi, 14; *khāb dēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); *bē-khabar*, an untaught person, vii, 28; — *anūn^u*, to bring news, xii, 19, 20 (bis); (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ^u*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun^u*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ^u*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khobardār, m. an informer, spy, scout, newsman; pl. ag. *khobardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōḍ, a pit; x, 13; sg. dat. *khōḍas*, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōdāyēs*, vii, 4; x, 5; ag. *Khōdāyēn*, xii, 15; gen. *Khōdāyē-sond^u-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōdāyē*, O God! iv, 1; *bar Khōdāyō*, O Great God! v, 7; *Khōdā-Sōb*, God the Master, God, sg. dat.-*sōbas*, x, 5; ag. -*sōban*, iii, 8 (ter).

khōj^unas, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *hasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl^unas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj^unas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal^ut-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

khumār, m. intoxication ; languor of love, languishment ; *pūr^u*. *khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Bah^udūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

khāna, m. a house, sg. dat. *khānas*, vi, 4 ; *kōd-khāna*, a prison, sg. nom (m.c.) *kōd-khān*, vi, 10 ; pl. dat. *kōd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch ; sg. dat. *khōni-kēh*, (carrying) on the haunch, xi, 13.

khanun, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun^u*, you must dig a pit, xii, 6.

khananāwun, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōwun*, x, 13.

khar, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot^u kharas*, he mounted the ass, iii, 8.

khār, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare ; *dwā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

khōr^u, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

khar^{ac} (viii, 10) or *khar^{aj}* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar^{ac} gōm*, expenditure has occurred by me, I have spent, viii, 10.

khōrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmīris in winter ; nom. (acc.) plur. *khrāv*, v, 9.

khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ē-khāsa*, thine own daughter, v, 11.

khōs^u, m. a kind of metal cup; pl. nom. *khōs*ⁱ, ii, 3.

khash, m. a cut; — *dyun*^u, to cut, v, 4 (bis), 6.

khōsh, adj. pleased, happy; — *gatshun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh*, —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khashēm, m. anger, wrath; *yimau amis phakīras* — *kor*^u, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

khasun (1 p.p. *khot*^u or *khoth*^u), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gur*^u *chus khasun*^u, he has a horse on which to ride), x, 3; *carkas khūts*^u, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kōli kōli khasun*, to go up stream, xii, 6; *kaīsi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot*^u *zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *khasun*^u, x, 3; xii, 5 (*gatshi khasun*^u, you must go up); impv. sg. 2 *khas*, iii, 8 (bis); fut. sg. 2 *khasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *khasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna khasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōsus-na khasān*, i, 6; 1 past sg. m. 3 *khot*^u, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth*^u, ii, 6; x, 7; pl. 1 *khāt*ⁱ, v, 9 (we, i.e. one m. and one f.);

3 *khātⁱ*, x, 8; with suff. 3rd pers. sg. dat. *khātis*, ix, 5; f. sg. 3 *khūts^u*, iii, 2; vii, 20; xii, 7.

khōta, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōḍañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

khōtⁱ, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); *mōlⁱ-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

khātun, to conceal; conj. part. *khātūth*, having concealed (sc. yourself), secretly, xii, 6.

khōtūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis); 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

khōtir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwanda-sünz^u*, iii, 2.

khōwur^u, adj. left (not right); — *atha*, the left hand, viii, 7.

khyon^u, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāthⁱ khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyōn^u khyon^u gatshī-na*, you must not eat that, xii, 16; pres. part. *chuh bihūh khēwān*, he is seated eating, xii, 4; impv. sg. 2, *khēh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khētam*, eat for my sake, iii, 1; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuh khěwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khěwān ōs^u-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12; *khěv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khěy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyēwa*) *khěyēv*, x, 12.

khazmath (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-hünz^u khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadas*, xii, 16, 7; cf. *kākaz*.

kākañ, f. the wife of the eldest son in a Hindū family; *böyⁱ-kākañ*, an elder brother's wife, v, 10.

kōkur, m. a fowl; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. *kākad*.

kāl, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; *kala tsatun*, to behead, iii, 2; viii, 6; abl. *kala-kānⁱ*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēthⁱ tshunüñ^u wōth*, to leap over (so and so's) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. *kōli-manz*, in the stream, xii, 2; *gayē kōli akis pēth*, she went to the bank of a stream, xii, 2; abl. *kōli kōli khasun*, to go up along the stream, to go up stream, xii, 4; *kōli-manza*, from in the stream, xii, 4. *kōl^u*, adj. of or belonging to time; *yüts^u-kōl^u*, of or belonging to a long time ago, ii, 4.

kul^u, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; *kalama sōtin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.

kam 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kāmⁱ*, *kamⁱ*, see *kyāh* 1.

köm^u, f. a thing done, a deed; a business; *köm^u chēh pakawūn^u*, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr^u köm^u*, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kūr^un* (x, 2) or *kūr^u (x, 3) köm^uāh*.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk^u, see *kyāh* 1

kan, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kūr^unas thaph*, he seized him by the ear, iii, 9; abl. *kana-dōlī diñ^u* (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭith*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y, kananay*, vii, 11.

kānⁱ, postpos. signifying—

(a) direction, as in *kala-kānⁱ*, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kānⁱ*, at the tail end, xi, 9.

(b) route, as in *dāri-kānⁱ*, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kānⁱ*, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

kani, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōnṭha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *athⁱ-pēṭha-kani*, on the top of it verily, viii, 1.

(b) direction towards, as in *ōra-kani*, in that direction, v, 2.

(c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thūr^u-kani* (v, 4) or *thūd^u-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēthⁱ-kani*, in addition to that, iii, 8.

Cf. *kānⁱ*, *kun*, *kāñ*, and *kiñ*.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōt^u shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond^u kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kānⁱ*, *kani*, *kāñ*, and *kiñ*.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

kun^u, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon^u*, only one person, all alone, viii, 7; fem. *kūñ^uy zūñ^u*, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

konḍ^u, m. a thorn, viii, 1 (bis).

kangañ, f. a comb; *chēs wālān kangañ*, I am combing (my hair), v, 4.

kōng-wōr^ū, f. a saffron-garden or -field; sg. dat. (for loc.), *kōng-wāri*, or (m.c.) *kōng-wārī*, v, 7.

k^anun, to sell; inf. abl. *āv k^anani*, he came (in order) to sell, xii, 3; *āyē k^anana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *k^anan*, I will sell it, viii, 9; 2, with same suff. *mā k^anahān*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k^anān*, he is selling me, vii, 17.

kēntsāh (vii, 20) or (usually) *kēntshāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kēntshāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kēnz^ū, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāñ, postpos. by means of; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kānⁱ*, *kani*, *kiñ*, and *kun*.

kiñ (for *kinⁱ*), postpos. in *apōrⁱ-kiñ*, from that direction, v, 7.

Cf. *kānⁱ*, *kani*, *kun*, and *kāñ*.

kūñ^ū, f. a stone; sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kūñ^ū*, punishment of death by stoning, lapidation, x, 13; abl. *kañi-phol^u*, a pebble, xii, 15 (bis).

kaññēkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañuw^u, adj. made of stone; m. pl. nom. *kañivⁱ*, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kar, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where ? ii, 2.

kor^u, m. a bracelet, xii, 11, 2, 3 (ter); *raṭ^ana-kor*^u, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kārⁱ-han*, f. a little bracelet, xii, 12; sg. dat. *raṭ^ana-kuris-sōty*, xii, 15; pl. nom. *raṭ^ana-kārⁱ*, xii, 20.

kūr^ū, or (v, 5, 12) *kūd^ū*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr^ū*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūd^ū* (v, 5); or *pātashēh-kūr^ū* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōḍē*, v, 12; *kōrē*, xii, 4, 5; *pātashāh-kōrē*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrē*, xii, 10; *kōrē-kyut*^u, for the daughter, v, 1 (bis); *kōrē-sōty*, with the daughter, v, 10; *pātashāh-kōrē-sōty*, with the princess, xii, 1; gen. *kōrē-hond*^u, v, 2; *pātashāh-kōrē-hond*^u, v, 9; ag. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūrⁱ*, v, 2; *kūrⁱyēy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

krōj^ū, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

krēkh, f. an outcry; — *diñ^ū*, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthiñ^ū*, an outcry to arise, iii, 3.

krāl, m. a potter; cf. *krōj^ū*; sg. ag. *krālan*, xi, 10; voc. *krālan* (addressed by a woman to her husband), xi, 11.

karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr^ūn shēkal yinsān hish^ū*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñ^u-phol^u kor^unas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wörüz^u zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun^u* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *d̄r̄ār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath karūñ^u*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawōyⁱ karūñ^u*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *kōd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khōsh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *kōm^u karūñ^u*, to do a deed (for the special meaning of this compound, see *kōm^u*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā karūñ^u*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūtⁱ karūñ^u*, to put on a loin-cloth; *lār karūñ^u*, to run after, pursue (dat. of obj.), ii, 8; *mōhar karūñ^u*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās'yēth karūñ^u*, to give instructions, xii, 16; *nēth^{ar} karun*, to make preparations for a marriage, to marry (*amīs sōty*, him), viii, 2; xii, 15; *nazar karūñ^u*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rāḡy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām kariūñ^ū*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī kariūñ^ū*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph kariūñ^ū*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karānⁱ*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *thōpa kariṭh*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrüz^ū zanāna kariūñ^ū*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur^u zīn kariṭh*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath kariūñ^ū*, to make a feast, x, 11.

inf. *tamis tog^u-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun^u*, it is to be made, it must be made, xi, 8; *gatshi karun^u*, viii, 2, 8; x, 3; xii, 3; *gotsh^u karun^u*, v, 7; *wāti karun^u*, viii, 6, 8, 11; f. sg. *kariūñ^ū*, it is to be done, please do, xii, 16; *gatshi kariūñ^ū*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *kariṭh*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zūnakh kariṭh*, thou wilt know how to make, x, 12; in adjectival sense, *zīn kariṭh*, (a horse) ready saddled, iii, 8; *chuh kariṭh thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kārⁱthan*, xi, 10; freq. part. *kārⁱ kārⁱ*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (his); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs^u karān*, i, 1; pl. 3 *ōsⁱ karān*, i, 3; *karān ōsⁱ*, xi, 8; f. sg. 3 *ōs^u karān*, xii, 20; emph. *ōs^uy karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor^u*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor^uthas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor^utham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7; ag. *korun*, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. *kor^unay*, iv, 3; and with suff. 1st pers. sg. dat. *kor^unam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor^unas*, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. *kor^unakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor^uwa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. *kor^uhay*, iv, 2; and with suff. 3rd pers. sg. dat. *kor^uhas*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor^uhakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9; ix, 9; with suff. 2nd pers. sg. ag. *kārith*, v, 7; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. *kārⁱnas*, viii, 6; and suff. 3rd pers. pl. dat. *kārⁱnakh*, x, 12.

f. sg. *kūr^ü*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kūr^üm-na*, v, 9; with suff. 3rd pers. sg. dat. *kūr^üs*, iii, 1, 9; and neg. *kūr^üsna*, v, 1; ag. *kūr^ün*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kūr^ünas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kūr^üwa*, x, 12; with suff. 3rd pers. pl. ag. *kūr^ükh*, ii, 8; and suff. 3rd pers. sg. dat. *kūr^ühay*, xi, 5.

pl. *karē*, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6; suff. 2nd pers. sg. ag. *karēth*, x, 6; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis); and suff. 1st pers. sg. dat. *karēnam*, iv, 5; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10; xii, 25.

perf. m. sg. *chuk kor^umot^u*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr^ümüts^ü*, x, 8.

plup. m. sg. *kor^umot^u*, iii, 8; *ôs^u kor^umot^u*, ii, 1; *kor^umot^u* *ôs^u*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ôs^uthan kor^umot^u*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ôs^us kor^umot^u*, ix, 1; with suff. 3rd pers., pl. ag. *ôsukh kor^umot^u*, viii, 2; f. sg. *kūr^ümüts^ü*, viii, 1; with suff. 3rd pers. sg. dat. *ôs^üs kūr^ümüts^ü*, x, 10.

cond. past sg. 1, *karahö*, ii, 11; v, 6; viii, 11; x, 5; 3, *karihē*, v, 9; viii, 7, 13.

karun 2, see *kaḍun*.

kründū, f. a basket, v, 9; *kranjē ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōvⁿ*, x, 13.

kaīsi, *kōsi*, see *kēh*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^u, a honeycomb; pl. nom. *kāshⁱ*, ix, 5.

Kashmīr (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr^u*. Cf. *kōshyur^u*.

kashun, to scratch; inf. abl. *kashēna-hanā kariñ^u*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kōshyur^u, m. (f. *kōshir^u*), an inhabitant of Kashīr^u, or Kashmīr; pl. nom. *kōshirⁱ*, xi, 6.

kasam or (xii, 2, *kas^am*), m. an oath; a charm, an incantation; *Khōdāyē-sond^u chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut^u kas^am*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw^unas kōsith*, he finished shaving him, xii, 5.

impv. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kōs^unas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^u, one who expels, i, 11.

kati, adv. where? (*kātⁱ* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ;
xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

kot^u, adv. where ? xi, 5.

koṭ^u, a son, esp. a clever son ; *ōkhun-koṭ^u*, the son of a doctor of divinity, xii, 25.

kūt^u, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt^u*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūtⁱ*, vii, 25 ; *kaiṭyāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts^u*, vii, 15 ; ag. *kātsa*, i, 12 ; pl. nom. *katsa*, x, 6.

kūṭāb, f. a book ; *sōhib-i-kūṭāb*, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sōty kath karūñ^u*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means "a statement", the others mean "a tale".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ;
gen. *kathi-hond^u*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

kathō, see *kyāh* 1

kēth, postpos. governing dat. in, on ; *athas kēth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch, xi, 13 ; *rumāli kēth*, in a kerchief, iii, 2.

kētha, adv. ; *kētha-pōṭhⁱ*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

kōtāh, see *kūt^u*.

kuth^u, m. a room, viii, 3 ; with suff. of indef. art. *kuth^uāh*, ix, 4 ;
sg dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuthⁱ*, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.
katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.
kuṭ^awāl, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag.
kuṭ^awālan, v, 7, 8, 9 ; *kuṭ^awāl-gānas* (sg. dat.), to the wretch
of a police captain, v, 9 (see *gān*).

katarwañ, f. the wages of spinning ; — *kariññ^u*, to earn money by
spinning, xi, 19.

kaityāh, *kōtyāh*, see *kūt^u*.

katsa, *kātsa*, see *kūt^u*.

kits^u, see *kyut^u*.

kōṭ^u, see *kūt^u*.

kuwa, adv. how ? v, 9.

kiy, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

kyā, see *kyāh*, 1 and 4.

kyāh 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*,
who verily ? xi, 19 ; ag. *kāmⁱ*, by whom ? iii, 3 (bis) ; x, 12 ;
pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ;
iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii,
20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ;
ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

kē-hō, what, sir (colloquial, addressed by a woman to her
husband), v, 4, 5 ; dat. *kathⁱ* ; poet. colloquial, *kathō-kūtⁱ*
(pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ?
on what account ? ix, 1 ; x, 12 ; *kami-mōkha*, on what
account ? x, 4 ; gen. *kamyuk^u*, of what ? vi, 13, 4.

kyāh sabab chuwa, what is your reason ? viii, 5 ; *kyāh*
gatshiy anun^u nishāna, what is to be brought to thee as a
token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis).

mē kyāh zulm chuh gōmot^u, (hear) what tyranny has happened
to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ*
takhsīr, some fault of other, viii, 10.

kyāh 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.

kyāh 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1 ; ix, 10 ; x, 3 (ter), 12 ; xi, 18 ; xii, 15 (bis), 23 ; *yitⁱ kyāh*, "here, in fact," or "here, you see," x, 12 (bis) ; *yitⁱ kyāh . . . atⁱ kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13 ; *ada-kyāh*, then of course, of course, certainly, viii, 11 ; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^u, m. a worm, xii, 3 (ter), 4.

kyut^u, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus : m. sg. nom. *bāg zananan-kyut^u*, a garden for the women, ii, 1 ; *guris-kyut^u gāsa*, grass for the horse, x, 5 ; *rētas-kyut^u kharj*, expenditure for a month, xii, 4 ; *trēn rētan-kyut^u kharj*, expenditure for three months, xii, 5, 11 ; *tath-kyut^u shēstruw^u panja*, an iron claw for that, xii, 16 ; *zyun^u mē-kyut^u*, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut^u*, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzē kōrē-kitⁱ*, articles for the king's daughter, v, 1 ; *kathō-kitⁱ*, (pots) for what ? xi, 11.

f. sg. nom. *wōj^ū pātashāha-sanzē kōrē-kits^ū*, a ring for the king's daughter, v, 1 ; *ziyāphath pātishōhiyēn-kits^ū*, a feast for the kingdoms, x, 11 ; *gōv^ū kits^ū jāy*, a place for the cow, xi, 12.

kyuth^u, adv. how ? ii, 5.

kyāzi, adv. why ? iii, 1 ; v, 8 ; viii, 1, 3, 11 ; ix, 1 ; xii, 4, 5 ; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take ; fut. sg. 2, *labakh*, ii, 9 ; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lach, m. a hundred thousand, a *lākh* ; *lachē-nōw^u*, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich^{ūn}, see *likhun*.

ladun, to send, iv, 2 ; vii, 7 ; x, 3 (many times) ; xii, 15 ; to put

or place (into or on a receptacle, such as a basket or tray), v, 7; viii, 4, 12; to fill (a cup with water, *pyālas āb ladun*), viii, 7; to place or impose (a burden), ii, 5; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gatsḥēm ladun^u kēntshāh*, you must send me something, xii, 15; impv. sg. 2, *lad*, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. *lod^unam*, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. *lüz^un*, x, 3; ditto and with suff. 3rd pers. sg. dat. *lüz^unas*, x, 3 (bis); pl. with 3rd pers. sg. ag. *lazan*, v, 7; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lādun 1 and 2, see *lārun* 1 and 2.

ladōy^t, f. fighting; *miliuv^ukh ladōy^t*, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with); to be felt, experienced, (*amār lagun*, desire to be felt, v, 2; *bōchē lagūñ^u*, hunger to be felt, vi, 16; *trēsh lagūñ^u*, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (*mang liū^u*, a demand was made, xi, 16); to occur, happen, become (*rāth lagūñ^u*, night to come on, viii, 9); to become liable to, to incur (*kōd lagun*, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (*grāy lagūñ^u*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (*lagun wōbālī*, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (*wālarwāshi lagun*, to be caught in a net, v, 2); to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), to be reached, to be arrived at, xi, 5; (of a work) to be allotted (to so and so), viii, 5; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7;

nērani l., to begin to issue, x, 7; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani l.*, to begin to say, x, 1; *wasani l.*, to begin to descend, viii, 6; *wōtharani l.*, to begin to wipe, viii, 6; *wātani l.*, to begin to arrive, viii, 6; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakh*, v, 2; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log^u*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log^um^uy*, v, 2; pl. *lāgⁱ*, x, 1; xi, 5; f. sg. *lūj^ū*, xi, 16; with suff. 3rd pers. sg. dat. *lūj^ūs*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chiwa lāgⁱmātⁱ*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

lāgun, to apply; to fix (*jēṇḍa lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11); to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōgⁱmātⁱ nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impve. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōgⁱmātⁱ*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg^umot^u*, x, 14.

lāgar, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlir^ū, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

lēj^ū, f. a cooking pot; pl. nom. *lējē*, xi, 10.

lūj^ū, *lūj^ūs*, see *lagun*.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

lēkh, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13.

According to the *Kāsmīraśabdāmṛta* (II, i, 66), in standard *Kāshmīrī* this word is *lūkh*, and retains the long *ū* throughout all its cases.

likhun, to write; impv. sg. 2, *likh*, xii, 15; fut. pl. 3, *likhan*, ix, 12; pres. m. sg. 3, *chuh likhān*, x, 13; f. sg. 3, *likhān chēh*, xii, 11; part. m. sg. *lyukh^u*, xii, 15; with suff. 3rd pers. sg. ag. *lyukkhun*, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. *lyukh^unas*, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh^uhas*, xii, 17; f. sg. with suff. 3rd pers. sg. ag. *lich^un*, viii, 10; perf. (auxiliary omitted) m. sg. *lyukh^umot^u*, viii, 10; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lōkut^u, adj. small; *lōkut^u hyuh^u*, the younger of one or more brothers, sg. ag. *lōk^utⁱ hihⁱ*, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. *tath lālas hyuh^u*, like that ruby, xii, 4 (bis); pl. nom *lāl*, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. *lālan-pēth*, on the rubies, x, 5; gen. *lālan-hond^u*, xii, 5 (ter); abl. *lālau*, viii, 3, 11; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond^u*, xii, 8, 25; ag. -*shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m.; sg. gen. *Lāla-Malikun^u*, iv, title; dat. *Lāla-Malikas*, iv, 7.

lalaibun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, *chuh lalawān*, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

lōn^u, m. fate; *lōnⁱ-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. *Landana-pētha*, xi, 3.

langūtⁱ, f. a loin-cloth; — *karith*, wearing only a loin-cloth, xii, 23.

lōnun, to reap; pres. sg. 3, *chuh lōnān*, x, 5.

lar, f. the side (of the body); sg. abl. *lari*, vii, 18; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

lār, f. running, pursuit; running away, fleeing; — *kariññ^ū*, to pursue, ii, 8; *lār tsāññ^ū*, to pursue, ix, 2.

lār^ū, f. a house; dat. *larē*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3 *chih lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān* xi, 18; imperf. m. pl. 3, *ösⁱ lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10 *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8

lārun 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot^u* (Gōvind Kaul) or *lādyōmot^u* (Hātim); viii, 6 (*amis zahar l.*, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lōt^u, adj. light, gentle; *lōtⁱ-pōlhⁱ*, gently, xii, 5.

loṭ^u, the tail of an animal, v, 7; abl. *laṭi-kānⁱ*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

lath, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

lit^ū-r^ū, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

lōw^u, m. in *gāsa-lōw^u*, a bundle of grass, xi, 12.

lyukh^u, etc., see *likhun*.

lōyikh, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pātashāh*, worthy of a king, x, 4; *lōyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *lōyik-i-pātashāh*, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*); (*shēmshēri-hünz^ū tsünd^ū lāyüñ^ū*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyüñ^ū*, to strike a

grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyānⁱ rīnzⁱ*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs^u lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy^uhas*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōyⁱmas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy^un*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy^unam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lüz^u*, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh + a + m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihe . . . mā mārihe*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihe-na*, viii, 7); *hargāh-kiy sara karihe . . . mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mē, see *bōh*.

mōbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

māch-t^al^ur^u, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-t^al^uri*, ix, 1, 6.

- macāma*, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.
- maḍ*, m. pride, vii, 15.
- mōḍā*, f. (Ar. *mudda'ā*), meaning, object, vi, 7.
- moḍu*, see *mor*^u.
- mūd*^u, see *marun*.
- mōḍān*, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōḍānā*, a certain grass plain, x, 5; sg. dat. *mōḍānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōḍān*, the flower-meadows, xi, 3.
- mōḍur*^u, adj. sweet, vii, 31 (wine); pl. abl. *mōḍaryiv kathau*, with sweet words, ix, 7.
- māh*, see *mā* 2.
- mahabath*, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.
- mahkam*, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).
- mahala-khān*, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhl-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.
- muhim*, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.
- Mahmad*, m. N.P. Muḥammad, iv, 6; vii, 4.
- Mahmōd*, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.
- mahanyuv*^u, m. a man, x, 4; pl. nom. *mahaniv*ⁱ, x, 1.
- mōhar*, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūñ*^ū, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*^u, a necklace worth a hundred mohurs, v, 10, 12.
- māhrāj*, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.
- mah^oram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).
- mōj*^ū, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*^u, xii, 15; ag. *māji*,

- v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wōra-mōj^u*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amiy mōjub*, for this reason, viii, 6.
- mējēr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējēras*, x, 5 (ter), 12 (bis); ag. *mējēran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun^u*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh raṭun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh^ara*, m. coquetry; *makh^ar-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkali*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkālīy*, vi, 11; 3 past m. sg. *mōkalyāw*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wanīth mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsīth m.*, to finish shaving, xii, 5.
- fut. pass. part. f. sg. *tagiyē mōkalāwūñ^u*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw^u*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw^unas*, he finished (shaving) him, xii, 5.
- makān*, m. a dwelling-place, see *lā*.
- mōkta*, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhṭa*.
- māl*, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
- mala*, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13.
- mōl*, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

môl^u, m. a father, viii, 13; *wōra-mōj^ū yā môl^u*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōli-sond^u*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōlⁱ*, v, 6. *Malikh*, N.P. See *Lāla-Malikh*.

malakh, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

mulkh, m. a country, district; pl. dat. *mulkan*, i, 1.

mālⁱkōñ^ū, f. a queen, esp. Queen Victoria of England; sg. ag. *mālⁱkāñⁱ*, xi, 2.

mīlawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *mīlūw^ūkh laḍōyⁱ*, fighting was joined by them, they began to fight among themselves, x, 1.

mumot^u, see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānē tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladūñ^ū*, to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun^u*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māngⁱzēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum māngān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim māngān*, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganōwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gurⁱ manganōvⁱhay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, *ath-manz*, in it, xii, 3, 15; *athⁱ-m.*, in it verily, viii, 1; xii, 2, 22; *bāgas-m.*, in the garden, ii, 1, 7; *chus manz*, he is inside it, xii, 3; *dōbas-m.*, in the pit, xii, 6, 7; *dadari-m.*, in the hollow, ii, 10; *dīlas-m.*, in the heart, ii, 5; *hāpatas-m.*, in the bear, ii, 11; *janatas-m.*, in heaven, xii, 20, 3; *kōli-m.*, in the stream, xii, 2; *kañē-m.*, in a stone, vi, 7; *maris-m.*, in the body, ii, 6; *pātashōhī-m.*, in the kingdom, xii, 19; *sūras-m.*, in the ashes, xii, 23; *tōtas-m.*, in the parrot, ii, 8; *wōrⁱvis-m.*, in the father-in-law's house, x, 3; *yēs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12; *mōdānas-m.*, on the plain, xii, 20; *tōkis-m.*, (jewels) on a tray, viii, 12; *tathⁱ-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); *dunⁱyāhas-m.*, (go) into the world, xii, 18 (bis); *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5; *hāpatas-m.*, (entered) into the bear, ii, 10; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis); *jāyē-m.*, (enter) into a place, iii, 7; *kulhis-m.*, (ascend) into the room, x, 7, 8 (bis); *laskari-m.*, (go, etc.) into the army, ii, 6, 9; *mōdānas-m.*, (arrived) on to a plain, iii, 1; viii, 9; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; *nāras-m.*, (leap) into the fire, iii, 4; *pōshākas-m.*, (entered) into the garment, x, 7 (bis); *shēharas-m.*, (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; *shikamas-m.*, (entered) into the belly, x, 7 (bis); *tathⁱ-m.*, (throw) into it verily, xii, 11; *tōtas-m.*, (entered) into the parrot, ii, 5; *varas-m.*, (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in; *ami-manza*, from in it, xii, 4; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15; *dōba-m.*, from in the pit, xii, 7; *kōli-m.*, from in the stream, xii, 4, 6;

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *sataṭ-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

mónzūr, approved, accepted, i, 12.

munazāth (= *munazzat*), pure (of God), vii, 1.

miñē-mür^ü, f. a hind, ii, 8; dat. -*marē*, ii, 9; ag. -*mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^u, or (ii, 5, 9) *moḍ^u*, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

mür^ü, f. see *miñē-mür^ü*.

marḍ, m. a man; *marda-zan*, man or woman, vii, 23.

murdamāzōrī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kārⁱtōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

murkhas (= *murakkkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1, *bōy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ōs^u marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd^u*, ii, 3, 6; sg. f. 3, *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumot^u*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh uarihy gamātⁱ mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumātⁱ*, viii, 1; perf. m. pl. 3, *chih mumātⁱ*, they have died, viii, 1; fut. perf. *āsi mumot^u*, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām māranī*, he came to kill me, viii, 13; fut. pass. part. *gatsih mārun^u*, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrih trāwun* (= Hindī *mār dālānā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11⁴, 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr^u*, iii, 3 (ter); vi, 11; neg. *mōr^u-na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr^uthas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr^uham*, they killed him for me (dat. ethicus), iii, 3; pl. *mōrⁱ*, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed viii, 10; *mārihē-na*, he would not have killed, viii, 7; botl being in apodosis of a cond. sentence.

marṣa-wāgun, m. red pepper; *marṣa-wāgan ratshi-kanā*, a little red pepper, a small amount of red pepper, v, 6.

māra-wātul, m. an executioner; pl. nom. (for acc.) *mārawātal*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalau*, viii, 12; x, 12; Cf. *wātul*.

Marāz, m. N. of the south-east end of the Valley of Kashmir; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses ; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayēs mashih*, he forgot the statement, x, 6 ; past part. m. sg. *amis moḥ^u*, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *mūth^ukh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; m. *athⁱ tamāshēs-kun*, enamoured of that spectacle, iii, 7 ; m. *tathⁱ-sōty*, entranced with that also, iii, 8 ; *pānas^y-kun mushtākh*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākh gatshun*, to become entranced, etc., iii, 1, 7, 8.

mashyēth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

miskīnā, f. poverty, beggary ; sg. gen. *-hond^u*, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslus*, xii, 22.

maṣlahath, f. consultation ; — *karūn^u*, to consult together, viii, 3 ; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see *Azīz-i-Misar*.

mast, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^uth, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

mot^u, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmīs mātīs siwāh*, except this madman, v, 9 ; ag. *mātⁱ*, v, 9.

moṭ^u, the space between the shoulders, the upper part of the back, sg. abl. *maṭi*, v, 9 ; xi, 10.

mōth, m. death ; Death personified, hence sg. gen. f. *mōtiūn^u*, (a prison-house) of Death, ix, 4.

mathun, to rub ; conj. part. *mathih*, having rubbed (butter on

something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

mōtasūtⁱ (for *mulaṣaddā*), m. an accountant ; pl. nom. *mōtasūtⁱ*, ix, 7.

matsh, f. the arm ; sg. abl. *matshi*, x, 5.

mōtsh, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mōtsha-bōy*, f. the smell of a man, xii, 15.

mutsarun, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarēn*, xii, 22.

mēwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mōyč, see *marun*.

myōn^u, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myōnuy*, vii, 9 ; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myōnⁱ*, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānēn*, ii, 7 ; f. sg. nom. *myōn^ū*, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myōn^{ūy}*, x, 10.

myūth^u, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr^u-na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath-na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh-na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; vii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impv., we have *dāp'zēm-na*, you must not say to me, v, 8; *kār'zi-na*, you must not make, viii, 1; xii, 6; *wās'zi-na*, you must not descend, xii, 11; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd"mot"*, there was not remaining, i, 5; *wuchun ati na khar*, he did not see the ass there, iii, 9; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9; *wuchun ati nā pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6; *yēli na yinsān ōs"*, when it was not a man, x, 7; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēn āyēm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12; *bō-nay sara zāh*, I shall never remember, xi, 14; *kēh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *āyē-nā*, did there not come? ix, 3; *bani-nā*, will there not be? vi, 13; *bōzakh-nā*, wilt thou not hear? vi, 1, etc.; *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; *chukh-nā parzanāwān*, dost thou not recognize? x, 12; *tagēm-nā*, will it not be within my power? i.e. of course it will be, x, 5; *wada-nā*, shall I not weep? vii, 25; *yikh-nā*, wilt thou not come? vi, 2; *zāna-nā*, shall I not know? x, 12.

nau, i.q. *na* (poet.); *nau kāh-ti*, no one at all, vii, 23; *nau zānav*, we do not know, xi, 15.

nu, adv. neg. in *nu chuh gatshān pātashēhas*, *nu chuh gatshān biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.

nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas nēbar*, (he was taken) outside the city, x, 5.

nēchi, see *nēth*^u.

nēcyuw^u, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nēcyuwāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*, iii, 9; pl. nom. *nēciv*ⁱ, viii, 11; xii, 1; dat. *nēcivēn-pēth*, on the sons, viii, 13; gen. *nēcivēn-hūnz*^u, viii, 3, 11.

nād, m. a call, a summons; *nād dyun*^u, to summon, i, 10; x, 12; xii, 17.

nādān, m. a fool; sg. uat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahūth tshunūn, to cancel, make void, xii, 4.

nākha, adv. near, ii, 9.

nōkhta (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis ratth-ta kēntshāh nōkhta*, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so *kar-ta kēntshāh nōktāh* (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *huzūrī-nokar bēhānī*, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nōkta, see *nōkhta*.

nāl 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nōlī*.

nāla, f. pl. cries, lamentation; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nōlī, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshunūn*, to put round the neck, viii, 10; *amis ōsū pōshākh nōlī*, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshākh tshonū ami nōlī*, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

namun, to bow; fut. sg. 3, *namī*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

nēmīs, see *nōth*.

nāmūrād, adj. unsuccessful; in Kāshmirī, without hope, without expectation, i, 10.

non^u, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūñū*, viii, 6.

nun, m. salt; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nēnd^{ar}, f. sleep; — *kariūñū*, to sleep, v, 6; — *pēñū*, sleep to fall, v, 5, 7; — *yiñū*, sleep to come, v, 6 (ter); *yiyiy nēnd^{ar} shēh^{jū}*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalūn, to swallow; pres. part. *ningalān*, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphṭs, m. the belly ; sg. dat. *naphṭsas*, x, 3.

nar, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

nār, m. fire ; *zinis nār dyun^u*, to set fire to the firewood, xii, 21, 2, 4 ; *nār gōmot^u tshēṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

nūr^u, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nērith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nērith yun^u*, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log^u nērani*, began to issue, x, 7 ; conj. part. *nērith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impv. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nēriv*, ii, 7 ; xii, 1 (bis) ; *nēriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs^u nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyē*, iii, 1, 2 ; v, 7 (bis) (*drāyē bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

nēravun^u, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *ōlⁱ-nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative ; *mē-nish*, near me, by me, viii, 5 ; forming datives of possession, *tshē-nish*, in thy possession, x, 14 ; *tōhē-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus :

- ôkhun-zādas nish*, (brought it) to the teacher's son, xii, 2; *böyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25; *mě-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashēhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishě 1* and *nishin*.
- nishě 1*, i.q. *nish*, q.v.; *phakīras-nishě*, (he was) near (i.e. with) the mendicant, ii, 9; *tôrka-chānas-nishě*, near (i.e. in the house of) the cabinet maker, vii, 20; *mě-nishě*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mě-nishě*, (came) to me, xii, 22; *phakīras-nishě*, came to the mendicant, ii, 7; *wazīras-nishě*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishě*, he came near the bed, x, 7; Cf. *nish* and *nishin*.
- nishě 2*, postpos. governing abl. (= Hindī *pās-sē*), from near, from; *khāba-nishě abtar*, terrified from (i.e. at) the dream, vi, 12; *tsakhi-nishě byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.
- nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.
- nishin*, postpos. governing dat, i.q. *nish* and *nishě 1*; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandas-nishin*, (go) to (your) master, viii, 10; *pātashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishě 1*.
- nās'yēth* (xii, 16, 7) or *nas'yēth*, f. admonition, advice (xii, 1), instruction; — *karūñ^u*, to advise, give instruction, xii, 16; *nas'yēth karay akh kaith*, I will give thee one piece of instruction (xii, 1).
- nata*, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.
- noṭ^u*, m. a jar, a pitcher, iii, 5 (ten), 9; *dōda-noṭ^u*, a milk-jar, xi, 13; sg. dat. *naṭis-pēth*, on the jar, iii, 5, 9.

něth see *nōth*.

něth^u, f. a thumb-ring; sg. abl. *něchi*, vi, 16.

nōth or *něth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *něth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nēmīs mātīs siwāh*, excepting this madman, v, 9; *nēmīs manōshēs*, to this man, xii, 15; m. pl. nom. *nōm lāl*, these rubies, x, 5; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4; dat. *nōman mārāwātalan*, to these executioners, x, 12; *nōman zanēn*, to these persons, x, 12; ag. *nōmav ṭahalyav*, by these grooms, x, 12.

nēth^ar, m. a marriage-arrangement; — *karun*, to make a marriage, to marry (so and so, *amis sōty*, xii, 15), viii, 2 (bis); xii, 15.

nōtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. *nawav asmānav-pēthⁱ*, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1; xii, 4 (bis); *amis chuh nāv*, her name is, xii, 8; *tath chuh nāv*, its name is, xii, 18.

now^u, adj. new, i, 11.

nōw^u, see *Lachē-nōw^u*, s.v. *lach*.

nay 1, see *na*.

nay 2, f. a reed-flute, vii, passim; gen. m. *nayē-hond^u*, vii, 1; f. *nayē-hūñz^u*, vii, 1.

nōyid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz^u*.

nyun^u, irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; *raṭith nyun^u*, to arrest, capture (a prisoner), v, 7, 9; x, 5; *tulith nyun^u*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25; pl. 2, with same suff., *niyūn*, x, 5; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9; *nēv*, iii, 7; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nūth*, x, 1; with suff. 3rd pers. sg. ag. *nūn*, v, 7.

f. sg. *niyē*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyēn*, v, 12; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōs^u nyūmot^u*, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānuk^u*, vii, 26; f. *nayistāniē^u*, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyōw^u*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw^u-k^u*, of which the m. pl. nom. is *nyōvⁱ-kⁱ*.

nāyēz^u, f. a barber's wife, xi, 19. Cf. *nōyid*.

nāz, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

nazdikh, postpos. near; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nāzikh, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shēharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chēkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karūñ^u*, to take one look at a person, viii, 11; *nazar karūñ^u*, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūth^u nazari*, he sat for looking, he sat in watch, x, 7; *nazari tāmⁱ-sanzi sōty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^u, to impale, v, 10.

phaharawāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*^u, x, 12; f. — *sünz*^u, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyē-hond*^u, x, 9.

phikir^u, f. thought, consideration, reflection; concern, solicitude, anxiety; *kēh chēna phikir*^u (xii, 5) or *kētshāh chēna phikir*^u (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh kariün*^u, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^u, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*^u, a pebble, xii, 15 (bis).

phōlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl*^u, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūth*^u *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^u-*pahān*, to go a little distance up-stream, xii, 6.

pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; *röš^u-hond^u pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor^u tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūd^u-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot^u*, very common in the meaning "back again", as in *phīrith yun^u*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot^u nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot^u phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6; x, 2; *wōthus pot^u phīrith*, id., x, 6; *wōtsh^us phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ōs^u phērān*, i, 2.

past m. sg. 3, *phyūr^u*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. *phirⁱ phirⁱ*, turning (me) round and round, vii, 18; conj. part. *phirith tshunun*, to turn upside down, iii, 5.

pharōsh, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

Phōrsat, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

paharawōl^u, m. a man who keeps a watch, a watchman, sentry ;
sg. dat. -wōlis, viii, 8.

phārⁱyād, m. a lamentation, cry for help or redress, complaint ;
— *dyun^u*, to lay a complaint, cry for redress, vii, 22 ; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity ;
mě ma kar sīras phāsh, do not accuse my secret (parts) of
unchastity, do not disgrace me by letting me remain naked,
xii, 7.

phatun, to be broken ; past f. sg. 3, *phūt^u*, i., 5 ; with suff.
2nd pers. pl. dat. *phūt^uwa*, x, 12.

phut^arun, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.
acc. *phut^aryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.
ag. *phut^aruk^h*, xii, 4 ; ditto and 3rd pers. sg. dat. *phut^ar^uhas*,
ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff.
of the indef. art. added.

phyūr^u, etc., see *phērun*.

pakh, f. a wing ; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pökhta, adj. ripe ; as subst. pl. dat. (for acc.) *pökhtan*, vi, 15.

pakun, to walk, to go, to go along ; inf. *hyotuk^h pakun*, they began
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñě pakanay*, the
plain is still not having been walked, i.e. we have not yet
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,
v, 7 ; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1' ; pres. m. sg. 3,
chuh pakān, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih
pakān*, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chēh pakān*, iii, 2 ;
xii, 7 ; imperf. m. sg. 3, *ōs^u pakān*, v, 7 ; pl. 3, *ōsⁱ pakān*,
x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14) ; to drive
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pak^anāwān*,
xi, 4 ; imperf. m. pl. 3, *ōsⁱ pakanāwān*, xi, 8.

pakawun^u, n. ag., f. sg. nom. *pakawūñ^u*, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

pöläduw^u, adj. made of steel ; m. pl. nom. *pölädāvⁱ*, v, 4.

pālun, to protect; *salām pālūn^u*, to make a bow, to salute reverently (xii, 16); conj. part. *pōlith*, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. *palangas*, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); *palangas tūr^u*, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pōlāv*, ii, 3.

pām, f. a reproach; pl. nom. *mě rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5; sg. dat. *pānas*, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindī *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas^uy*, vii, 3; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun^u*, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; *pānas nērun*, to go forth on one's own business, xii, 5; *pānas yun^u*, to set out home, xii, 12; so *gay pānas bīhⁱ*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

panun^u, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*^u *panun*^u, each his own, xi, 10.

m. sg. nom. *panun*^u, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān*ⁱ, vii, 20; x, 14; *panān*ⁱ *panān*ⁱ, xi, 10; *panin* (m.c. for *panān*ⁱ), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panūñ*^ū, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

pānts, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

pōnts̄yum^u, ord. fifth, x, 1; f. sg. nom. *pōnts̄im*^ū, x, 6 (bis).

pānawōñ or *pānarvūñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25; *pānawüñ*, x, 1. This word is equivalent to the Hindi *āpas-mē*.

papun, to ripen; conj. part. *papith yun^u*, to become ripe, ix, 9.

par, m. a foot; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

pāra, see *zāra-pāra*, s.v. *zār*.

parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. *parⁱyi*, xii, 15; pl. nom. *parⁱyē*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

pör^ü, f. a hut; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

pūr^u, adj. full, in *pūr^u-khumār*, full of languishment, v, 2.

parda, m. a veil; with suff. of indef. art. *pardā kor^unakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prōn^u, adj. old, of former times; m. pl. nom. *prōnⁱ*, vi, 11; viii, 5.

parun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impv. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ösⁱ parān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pörith*, a bed prepared, iii, 7.

pörun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pör^ün*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārān*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dōha*, on each day, every day, viii, 1 (bis).

prīṣhun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan^uy pryutshun*, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (*pyawv*, fell).

pōravī, f. following ; hence (in Kāshmīrī) protection ; — *karūñ^u*, to protect, i, 1.

Parwardīgār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanōw^u*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanōwun*, viii, 9, 10 ; plup. f. sg. 3, *ös^u parzanōv^umüts^u*, x, 5.

pōsa, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ē-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshē-gōnd^u*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshē-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshē-thür^u*, a flower-shrub, ii, 3.

pōshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr^un shēkal yinsān-hyuh^u* or *ath pōshākas korun yinsān-hyuh^u*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *āmⁱ kūr^unas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official ; in vi, 11, a chief clerk.

pasand, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

pata, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñě-marě pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyēyēs*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

pot^u, backwards, back again; — *yun^u*, to come back, return, v, 1; — *phērun*, id., xii, 19; — *phūrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pū^u, the young of any animal or insect, esp. a dear child; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

path, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pěth, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pěth*, on the heavens, iv, 4; *palangas-pěth*, (lying) on the bed, viii, 13; *wōdi-pěth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pěth*, (the hand fell) upon the rubies, x, 5; *natīs-pěth*, (put) upon the jar, iii, 5; *cārpāyi-pěth*, (sat down) upon the bed, x, 5, so *ath-pěth*, (sat) on it, xii, 21; *athⁱ-pěth*, on it verily, xii, 21; *zūnadabi-pěth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pěth*, (mounted) the horse, ii, 11; *athⁱ pěth*, (got up) on to it (a bed), iii, 7; so *palangas pěth*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*); x, 7 (bis); *baṭhis-pěth*, (ascended) on to the bank of the river, xii, 7; *athⁱ-pěth*, (ascended) on to it (a pyre), xii, 24.

down on to, *baṭhis-pěth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after

a verb of motion. Thus *adālũts²-pěth*, (went) to the court of justice, v, 9; *kõli-akis-pěth*, (went) to (the bank of) a stream, xii, 2; *nāgas-pěth*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pěth chěh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun dēras-pěth*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pěth* (infidelity) to a master, viii, 6, 8, 11; *nēcivěn-pěth*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath¹-pěth*, thereupon, xii, 7.

pětha, postpos. governing abl. from on, as in *guri-pětha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pětha*, (dis-mounted) from (their) horses, xii, 2; *Kõh-i-Tōra-pětha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pětha*, where from? whence? ii, 2; *Landana-pětha*, from London, xi, 3; *sōnar-ata-pětha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pěth*, as in *pětha kūrⁿnas mōhar*, on it she put a seal, x, 3, in which *pětha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pětha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pětha-kani, on the top of (it = *ath¹*), viii, 1.

pěth¹, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pěth¹, above the nine heavens, iii, 8.

kala-pěth¹, (leaped) over (his) head, ii, 9.

tami-pěth¹-kani, in addition to that, iii, 8.

põth¹ or *põthin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *põth¹*, into the case of the agent. Thus:—

Added to an adjective, *lōt'-pōthⁱ* (*lōt^u*), gently, xii, 5; *pāz'-pōthⁱ* (*poz^u*), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōthⁱ*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tūhay-pōthⁱ*, in that very manner, exactly so, xii, 23; *yēthay-pōthⁱ*, in what very manner, exactly as, xii, 22; *yithay-pōthⁱⁿ*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tūr^u*, theft, we have *tūri-pōthⁱ*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tūri-pōthⁱⁿ*, iii, 1. *pathar*, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon^u*, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9. *pathwōrⁱ*, m. a village accountant, ix, 10. *putol^u*, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pētarun, to be responsible for the carrying out of any work; *pyon^u* *pētarun*, a load of responsibility to fall on a person, ii, 5. *pātashāh* (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter); 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ^u* (= *-kūr^u*, bel.), v, 5; *-kūr^u*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr^u*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond^u*, ii, 10; v, 10; vi, 11; *sāndⁱ* (m. pl.), viii, 1, 13; *-sünz^ü*, v, 7 (bis); viii, 1; x, 14; *-sanžē*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

pātashēha-sond^u, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sünz^ü*, x, 5; xii, 1; *-sanžē*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

pātashöhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *kariün^ü*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *patashöhīmanz*, xii, 19; gen. *-hond^u pōshākh*, a royal robe, x, 2, 9; pl. dat. *pātashöhīyēn-kyut^u*, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond^u*, viii, 4.

patyum^u, adj. last, final; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mē pōvⁱzi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuk thaph karith*, he holds the cup, viii, 7.

pyon^u, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon^u, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon^u pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon^u*, to fall sick, v, 1; *pyon^u pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon^u*, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dōd^u ōs^u pēmōt^u yād*, she remembered the pain, xii, 15; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyaw*, xii, 15 (bis); *pēv*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmōt^u*, x, 3; plup. m. sg. 3, *ōs^u pēmōt^u*, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsi pēmūts^u*, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

poz^u, adj. true, x, 8; with emph. *y*, as adv. *pozuy*, x, 6 (ter); m. sg. ag. *pāzⁱ-pōthⁱ*, really, truly, x, 6, 10; see *pōthⁱ*.

pazun, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper ? is this right ?
vi, 8.

racēn, see *raṭun*.

rūdⁱ, *rūd^u*, *rūd^umot^u*, see *rōzun*.

rāh, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. *rāhat*), rest, repose, ease, tranquillity.
kara rahath, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājē*), x, 7, 8, 14 (ter) ; sg. dat. *rājēs*, x, 7, 8 (bis), 14 ; ag. *rājēn*, x, 8 (bis), 14 ; gen. *rājē-sūnz^u*, the king's (daughter), x, 7 (bis) ; voc. *rājē*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājē-sa*, Your Majesty ! x, 8 (bis) ; *rājē-sōb* (nom. sg.), His Majesty, x, 8 ; voc. *rājē-sōba*, Your Majesty ! x, 7 ; *rājē-bikarmājēth*, King Vikramāditya, ag. *-bikarmājētan*, x, 8 ; gen. f. *-bikarmājētūn^u*, x, 6.

rājy, m. ruling (as a king) ; — *karun*, to rule, x, 14.

rājēzāda, a prince ; pl. nom. *rājēzāda*, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5 ;
sg. dat. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé* ; — *dyun^u*, to give a person leave to depart, to dismiss, xii, 25 ; — *hyon^u*, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel ; sg. dat. *rumālī-kēth*, in a kerchief, iii, 2.

rīnzⁱ, see *ryūnz^u*.

rapat, m. a report (the English word) ; — *dyun^u*, to make a report, v, 9.

rōpay, m. a rupee ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 ;
x, 6 ; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2 ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *karūn^u*, to collect supplies, xi, 5 ; — *kārⁱthan ānⁱhay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh^u, m. a necklace, v, 10, 12.

rost^u (f. rüsh^u), an adjectival suffix signifying "without"; *banana-rost^u*, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātākⁱ*, of last night, v, 9.

rāth 2, f. night; — *āyē*, night came, x, 5; — *barūñ^u*, to pass the night, i, 10; — *lagūñ^u*, night to come on, viii, 9; — *kadūñ^u*, to pass the night, x, 11; xii, 5; — *gayē ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōts^u-hond^u*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut^u*, by night. Cf. *rātsas*.

rēth, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut^u khar^aj* or *rētas khar^aj*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut^u khar^aj*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rēth gay ādā*, three months came to an end, xii, 11; *trih rēth gay*, three months passed, xii, 6.

rāt^uli, adv. by night, viii, 9.

raṭ^un, m. a jewel; *raṭ^una-kor^u*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mōkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kēśhāh nōkhṭa raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭ^u*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *roṭ^uwa*, x, 12 ; pl. *rāṭⁱ*, v, 7 ; viii, 13 ; f. sg. *rūṭ^u*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt^unakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh roṭ^umot^u*, x, 12.

rāṭun, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rōṭ^umot^u*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

rawāna, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

riwun, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.

rāy, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karūñ^u*, to consider, think, xii, 15.

ryūnz^u, a ball (such as children play with) ; pl. nom. *rīnzⁱ*, v, 3 (bis), 4 (several times), 5.

raz, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

rēza, m. a piece, a fragment ; — *karun*, to cut to fragments.

rōzun, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, oy means of remaining awake, x, 8 ; forming inf. of purpose, *rōzanⁱ āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūzⁱ rūzⁱ*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd^umot^u*, i, 5 ; xii, 23 ; impv. pol. pl. 2, *rūzⁱtav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd^u*, xii, 1, 15 ; pl. 3, *rūdⁱ*, vii, 20 (bis).

sa 1, see *tih*.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”.

Attached to :—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12; *di-sa*, give, sir, x, 8; *gatsh-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *niriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

söb (= *ṣāhib*), an honorific suffix; *rājē-söb*, His Majesty, x, 8; sg. voc. *rājē-söba*, Your Majesty! x, 7; *Khödā-Söb*, God; sg. dat. *Khödā-Söbas*, x, v; ag. *Khödā-Söban*, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuh, m. morning, dawn, x, 8; xii, 9; *sub^ahan*, adv. in the morning, at dawn, x, 11; *sub^ahanas*, id., xii, 12; *sub^ahas*, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; *sabakh dapun*, to teach a lesson, iv, 4; v, 5; — *parun*, to read a lesson, to study, viii, 3, 4; sg. dat. *sabakas*, viii, 3 (bis), 11; *sabakas āsun*, to be at a lesson, to be at school, viii, 11; *chēs-na tshuñ^u-müts^u nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Söbir Tilawōñ^u, m. N.P., Šābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sōdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. *sōdāhas*, iii, 1; v, 10.

sōdāgar [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *sōdāgārā*, viii, 9; *sōdāgārā akh*, viii, 9; sg. dat. *sōdāgaras*, iii, 2; *sōdāgāras*, viii, 9, 10; ag. *sōdāgāran*, viii, 9, 10; gen. *sōdāgara-sond^u*, iii, 1; *sōdāgāra-sond^u*, iii, 1; pl. gen. *sōdāgāran-hond^u*, viii, 9.

sōdāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyč*, iii, 1, 2.

Södurabal, m. N. of a place in Kashmīr; with emph. *y*, *Södurabalay*, only in *Södurabal*, vii, 31.

sōh, *suh*, see *tih*.

*shěch*ⁱ, f. a message; — *ladūñ*^u, to send a message, x, 3 (ter).

sōhib, m. a possessor, owner, lord, great man; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth); a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun*^u (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; *sōhib-ē āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; *sōhib-i-kitāb*, a master of books, a famous author, x, 13; sg. gen. *Sōhiba-sond*^u, of God, iv, 4, 5; *Phōrsaṭ sōhibun*^u (treated as part of a proper name), xi, title; sg. voc. *Sōhibō*, O God! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3; ag. — *Sōhiban*, vii, 5.

shūbun, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5; imperf. f. sg. 1, *ōs*^us *shūbān*, vii, 10; durative past conditional, *āsikhē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4; (I would see) how beautiful it was, ii, 5; past cond. sg. 3, *shūbihēh*, xii, 4, 5.

shod^u, m. news, intelligence, ii, 10.

shāh, *shēh* 1, m. a king; *shēhan-shāh*, a king of kings, an emperor, i, 1; *shāh-i-yūsūph*, King Joseph, vi, 1; sg. ag. *shēhan*, i, 7. *shēh* 2, card. six. *shēh zañē*, six females, xii, 6, 7; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7; *shēn zañēn*, for (of) six females, xii, 6.

shōhī, f. royalty; *khal^ai-ē-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhul^u 1, m. coolness, cold, i, 11.

shēhul^u 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. *yīyiy nēnd^ar shēh^uj^u*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. *shēhmārā*, viii, 7; sg. dat. *shēhmāras*, viii, 6, 13; gen. *shēhmāra-sond*^u, viii, 6, 13 (bis).

shēhar, m. a city, x, 9; a country, ii, 1; *shēhar-ē-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10; *nīzīkh shēharas*, (arrived) near the city, x, 3; *shēharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shēharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shēharas akis-manz*, (arrived) at a certain city, xii, 2; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dūr*, far from the city, viii, 11; *shēhara-manza*, from in the city, viii, 11; *tsaliv yimi shēhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkh^{as}, m. a person, an individual; with suff. of indef. art. *shēkh^{tsā}*, x, 1; *shēkh^{tsā}h akh*, xii, 3; sg. dat. *shēkh^{tsas}*, x, 2 (bis); ag. *shēkh^{tsan}*, x, 2, 6.

shēkal, f. a form, shape; *pōshākas kūr^{ūn} shēkal yinsān-hish^ū*, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

shām, m. evening; *shāman-bōgⁱ*, at about evening, at eventide, v, 5.

shēmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; *shumār būz^ū*, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16.
Cf. *bě-shumār*.

shēmshēr, f. a sword, viii, 6, 13; x, 7; — *kaḍūñ^u*, to draw a sword, viii, 13; x, 7; — *lāyūñ^u*, to give a blow with a sword, viii, 6; — *tulūñ^u*, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr^us thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond^u tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hünz^u tsünd^u*, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; *shānd dyun^u*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; sg. abl. *shānda*, v, 5.

shōngun, to go to sleep; past m. sg. 3, *shōng^u*, x, 7. The conj. part. *shōngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shēnākh, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

shāph, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul^unas*, she took the spell off him, xii, 15. Cf. *kas^am*.

shār, m. a poem, xi, title.

shōr, m. in *shōra-gāh*, an outcry, vi, 12, 3.

shur^u, m. an infant, a child; *shurⁱ-bāshē*, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shēstruw^u, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāvⁱ*, v, 4; fem. sg. nom. *shēstrüv^u*, v, 4; abl. *shēstravi*, v, 4.

Shētān, m. Satan, iii, 8; sg. ag. *Shētānan*, iii, 8.

shōtsh, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, *sakharyēy*, xii, 18.

sak^ath, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sālas, v, 9; vi, 2.

söl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sölāh, ii, 2; sg. dat. sōlas, ii, 4, 8; iii, 1; viii, 7.

sul^u, dawn; suli, at dawn, xii, 23; sōli-gārē (m.c. for suli-gari), at dawn time, v, 7.

salāh, m. advice, viii, 11; thāviv mē-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — kariūn^u, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pālūn^u, id., xii, 16; sg. dat. salāmi, viii, 3.

sultān, m. a Sultan; Sultān-i-Mahmūd-i-Gaznavī, Sultān Mahmūd of Ghaznī, i, 1.

salay, f. a spike, v, 4; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven; arz o samā, earth and heaven, vii, 26.

sumb^u, adj.; adequate (for), sufficient (for); rētas sumb^u, (money) sufficient for a month, xii, 4; m. pl. nom. lāl traṭis sumbⁱ, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sōmb^arun, to collect, bring together, amass; fut. pass. part. m. sg. cyōn^u gatshī sōmb^arun^u, you must collect, xii, 21; conj. part. sōmb^arith, ix, 9; pres. m. pl. 3, chih sōmb^arān, xi, 7.

sōmb^arāwun, i.q. sōmb^arun; fut. pass. part. m. pl. gatshan sōmb^arāwānⁱ, they must be collected, xii, 24; past m. sg. sōmbarōw^u, xii, 21, 4; with suff. 2nd pers. sg. ag. sōmb^arōwuth, xii, 24.

samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. samokhukh, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; sōruy sāmān, the entire appliance, xi, 9; bā-sōruy-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.

samsār, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sōn, m. gold; sg. gen. *sōna-sond^u*, made of gold; m. pl. nom. *sōna-sāndⁱ*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz^ū*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y*, *sōna-kananay*, vii, 11.

sōn^u, adj. deep; — *khash*, a deep cut, v, 6.

sōn^u, possess. pron. our, x, 12; with emph. *y*, *sōnuy*, viii, 13; f. sg. nom. *sōñ^u*, viii, 11; x, 5.

sond^u, postpos. of gen. Added

A. to masc. sg. animate nouns. *gč'āma-sond^u*, of the servant, viii, 6; *khōdāyē-sond^u*, of God, xii, 7; *lāl-shēnāka-sond^u*, of the lapidary, xii, 8, 25; *mōlⁱ-sond^u*, of the father, xii, 21, 2; *phakīra-sond^u*, of the faqīr, x, 12; *pādashāha-sond^u*, of the king, ii, 10; v, 10; vi, 11; *pādashēha-sond^u*, of the king, xii, 1, 4; *sōdāgara-sond^u*, of the merchant, iii, 1; *sōdāgara-sond^u*, id., iii, 1; *Sōhiba-sond^u*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sond^u*, of the python, viii, 6, 13; *sōnara-sond^u*, of the goldsmith, v, 2; *yāra-sond^u*, of the friend, x, 4, 11; *Yūsūpha-sond^u*, of Joseph, vi, 10; *zānⁱ-sond^u*, of the person, viii, 11.

hihara-sandis, of the father-in-law, x, 12; *pādashēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

mōli-sandi, of the father, xii, 21; *pādashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

pādashāha-sāndⁱ, of the king, viii, 1, 13; *sōnara-sāndⁱ*, of the goldsmith, v, 10.

pādashēha-sandēn, of the king, viii, 1, 6.

pādashēha-sandyau, of the king, viii, 5.

gōlāma-sūnz^ū, of the servant, viii, 11; *khāwanda-sūnz^ū*, of the husband, iii, 2; *mōlⁱ-sūnz^ū*, of the father, xii, 19, 20 (ter); *phakīra-sūnz^ū*, of the faqīr, x, 8, 14; *pādashāha-sūnz^ū*, of the king, v, 7 (bis); viii, 1; x, 14; *pādashēha-sūnz^ū*, of the king, x, 5; xii, 1; *rājē-sūnz^ū*, of the king, x, 7 (bis); *sōnara-sūnz^ū*, of the goldsmith, v, 1, 3, 10.

pātashāha-sanžě, of the king, v, 2, 4; *pātushēha-sanžě*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sāndi*, made of gold, v, 3, 4 (bis), 5; *sōna-sūnzū*, id., v, 1.

C. With sg. an. pron. m. or f. *āmⁱ-sondu*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

āmⁱ-sandi, of her, x, 5; *tāmⁱ-sandi*, of him, i, 3; vii, 6.

āmⁱ-sūnzū, of him, iii, 4; xii, 4; *āmⁱ-sanzi*, of her, xii, 15; *tāmⁱ-sūnzū*, of her, xii, 15; *nazari tāmⁱ-sanzi-sōty*, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sōnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sondu*, v, 2; *-sāndi* (m. pl. nom.), v, 10; *-sūnzū* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son^{ur}*.

saniyās, m. a kind of Hindū ascetic, a *San̄nyāsīn*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

sapadun, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapodu*, iii, 7; *sapodu sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz^ūkh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

sapañēs z^ah katha sara, two statements became tested for him, i.e. he had two statements tested, x, 4.

saphar, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk^u*) *sapharun^u*, xi, 3.

sapañēs, see *sapadun*.

sar, m. the head; *sar tsatun*, to behead, viii, 11.

sara 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn tsōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z^ah katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.

sara 2, see *sarun*.

sārⁱ, an old word, now used in compounds such as *sārⁱ gatshun*, to be flooded, to be covered with a flood of water, iv, 3.

sēr, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mē ma kar sīras phūsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sōr^u, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōrui*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōrui sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.

sarda, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.

srēh, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.

srān, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.

sarun, to remember; fut. sg. 1, *sara*, xi, 14.

sārun, to carry goods from one place to another, and there to

collect them, to pile up ; conj. part. *sōrith*, ix, 9 ; pres. part. *sārān*, xi, 10 ; pres. m. pl. 3, *chih sārān*, xi, 6.

sar^aph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven ; (preceding noun) *sath kuth²*, seven rooms, vi, 3 ; *sath hēlⁱ*, seven ears of corn, vi, 15 ; (following noun) *nāg sath*, seven springs, vi, 15 ; *gōv^ū sath*, seven cows, vi, 15 (fem.) ; *lāl sath*, seven rubies, x, 2, 5, 12 (bis) ; *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8 ; *satan hēlēn* (for acc.), seven ears of corn, vi, 15 ; *satan gōv^ūn* (for acc.) seven cows (fem.), vi, 15 ; *nāgan satan* (for acc.), seven springs, vi, 15 ; *lālan satan pēth*, on the seven rubies, x, 5 ; abl. *satav-manza*, from among the seven, x, 12 ; *satav zamīnav tālⁱ*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8 ; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4 ; *sāthā*, id., vi, 3 ; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6 ; xii, 4, 15 ; with emph. *y, yēmi sātay*, at what time verily, vii, 8.

sōth, m. the season of spring ; *sōta*, in the spring time, ix, 7.

sēthāh, adj. very much ; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis) ; or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5 ; but *sēthāh khōbsūrath*, xii, 10, 5 ; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthūh gav khōsh*, became much pleased, viii, 11 ; xii, 9 ; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12 ; *sēthāh phyūr^u*, they regretted extremely, viii, 1 ; *phyūrus sēthāh*, he regretted extremely, viii, 10.

sōtin, postpos. i.q. *sōty*, q.v. governing dat. ; *mē-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of ; *drāti-sōtin*, (cut) with a sickle, ix, 5 ; *kalama-sōtin*, (write) with a pen, ix, 12 ; with, by means of, owing to ; *muhima-sōtin*, owing to poverty, i, 4 (bis).

söty, adv. with, together with ; *söty dyun^u*, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon^u*, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

amis-söty, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *körē-söty*, (keep her) in (your) daughter's society, v, 10 ; *mě-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mě-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādan-as-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *körē-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tāth-söty mushtākḥ*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bār'shi-söty*, (dug) with (his) spear, viii, 7 ; *lūtri-söty*, (cut) with a saw, vii, 19 ; *bēdār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. y, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad^ala söty*, (contented) owing to his justice, i, 3 ; *asara-söty*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *böchi sötiy*, owing only to hunger, vi, 16.

satyumu^u, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim^u*, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

siwāh, postpos. with the exception of, except, save; *nēmis matis siwāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun^u*, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *söy*, *suy*, see *tih*.

syod^u, adj. straight; as adv. *yimau syod^u*, straight in front of them, viii, 6, 13.

söyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. *sōzun^u gatshi panun^u khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y*, *ta tih kyāh?* *ti-y*, *ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz^u*, *ta tsol^u*, when he heard, then he fled, ii, 7; *yēli mōrun*, *ta adu phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindi *tō*. In the following passage translated “verily”, but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *āsⁱ-ti*, we also, xii, 1; *mē-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ts^a-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.

even ; *kāh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kēh-ti*, any at all, viii, 9.

ti . . . *ti*, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

tōbⁱ, c.g. an humble servant, a subject ; with suff. of indef. art.

tōbⁱyāh, f. (of a woman), xii, 18.

tōbār, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tē mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyē mōkalāwūñ^ū*, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyē yih pālashāh-kūr^ū bacāwūñ^ū*, can you save this princess ? v, 9.

past m. sg. *amis tog^u bōzun dōl^u*, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog^u-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,
v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis);
v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5,
19 (ter), 20. Used idiomatically in introducing the hero of
a story, as *suh pātashēhā akh ōs^u*, that king one was, equivalent
to "once upon a time there was a king", viii, 7; so viii,
9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis);
v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone,
vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii,
6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis^uy*,
to him verily, ii, 1; viii, 9; xii, 1.

ag. *tāmⁱ*, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tāmⁱ-sond^u*), his; *tāmⁱ-sandⁱ*, i, 3; vii, 6; *-sanzi*,
vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11;
x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9;
viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan^uy*,
to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond^u*, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14;
xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4;
xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond^u*), her, *tasandēn*, ix, 3; (*tāmⁱ-sond^u*), *tāmⁱ-
sūnz^u*, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9;
timay, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),
10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very,
xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ;
tamis, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12 ; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tīh*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tīh* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tathⁱ*, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pēthⁱ kani*, in addition to that, iii, 8 ; *tami-tālⁱ*, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tīh pōshākh*, that garment, xii, 6. Other examples are :—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tathⁱ*, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sōh*, xii, 20 (news) ; *saiy*, that very, ii, 6 (news) ; viii, 7

(story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ; sōy, vii, 16 (separation).

dat. *tath jāyě*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6 ; *tamiy kōli kōli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond^u*, of that story, iii, 5.

tōhē, *tōhⁱ*, see *t^ah*.

thad^u or *thar*, f. the back ; sg. obl. *thiḍ^u* or *thür^u* 1 (for *thür^u* 2, see s.v.) ; sg. abl. *thiḍ^u-kani* (v, 4, bis), *thür^u-kani* (v, 4), (turning herself) backwards (from there).

thod^u, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wōthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

ṭaharun, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na ṭaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

tāhkhūth (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

ṭahol^u, m. a groom, x, 5, 12 (quater).

tihond^u, *tihanza*, see *tih*.

tuhond^u, possessive pron. your, ii, 2 ; xii, 15. Cf. *t^ah*.

thiñ^u, f. fresh butter. With suff. of indef. art. *thiñ^uā*, ix, 4.

thaph, f. a grasp with the hand ; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *dīñ^u*, to seize, take hold of, *thaph dits^us*, he seized it, viii, 7 ; *dits^un ath thaph*, he seized it, he grasped it, xii, 12 ; — *kariñ^u*, to take hold of ; *kür^unas thaph*, he took hold of her, iii, 4 ; *kür^us thaph shēmshēri*, he took hold of the sword, iii, 9 ; *kanas kür^unas thaph*, he took hold of him by the ear, iii, 9 ; *karüñ^u gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kür^us-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *āmⁱ kür^unas pōshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tathⁱ kārⁱzi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse) ; *athasⁱ chuh thaph karith*, he is

holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyüñ^ü*, i.q. — *kariñ^ü*, v, 9 (poet.).

thür^ü 1, see *thad*.

thür^ü 2, f. a shrub; *pōshē-thür^ü*, a flower-shrub, ii, 3.

thōth^u, adj. beloved, dear, vii, 4; i.q. *thōth^u*, q.v.

thövⁱkⁱ, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; viii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bōy^u thōwun wazīr*, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāviv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow^umot^u*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōviv*, viii, 3; pol. sg. 2, *thāvta*, ix, 4; with suff. 1st pers. sg. dat. *thāvtam*, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. *thāvtan*, ii, 4; pl. 2, *thāvⁱtav*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōvⁱzēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw^u*, viii, 12; with suff. 2nd pers. sg. ag. *thōwuth*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thōwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thōw^unam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thôw^unas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thôw^unakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thāvⁱnas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12. fem. with suff. 3rd pers. sg. ag., *thōv^un*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thiv^unas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thōv^ukh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chunca thôw^umot^u*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thôw^umot^u*, x, 12 ; pl. (without auxiliary) *thōvⁱmātⁱ*, x, 12.

Altogether irregular is the peculiar form *thōvⁱ-kⁱ* (xi, 6). This is the m. pl. of the past *thôw^u*, with a pleonastic suffix *-k^u* added. So that we get *thôw^u-k^u*, m. pl. nom. *thōvⁱ-kⁱ*.

tuj^ũ, *tujjāv*, etc., see *tulun*.

țôk^u, m. a tray ; sg. dat. *țôkis*, viii, 4 ; *țôkis-manz*, viii, 12.

țôkh, m. crushing ; sg. abl. *țôka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsūr, m. a crime, a fault, viii, 10 ; x, 12.

tuk^ara, m. a piece, fragment ; pl. nom. *țuk^ara karānⁱ*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān țuk^ara*, he cuts the python to pieces, viii, 13.

ti-kyāzi, see *tih*.

tal, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *athⁱ-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

tala, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

tālⁱ, postpos. governing abl. ; *sataṇ zaminav tālⁱ*, below the seven worlds, iii, 8 ; *tami tālⁱ*, below it, xii, 14.

talau, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

tēli, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

tōhun, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulānⁱ*, to cut (another's) nails, to manicure, v, 6; *shēmshēr tulūñ^ū*, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tulūñ^ū*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun^u*, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tul^u*, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tul^unas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tulⁱ*, xii, 9; with suff. 3rd pers. sg. ag. *tulin*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tulⁱnas*, v, 6; f. sg. *tuj^ū*, ii, 9; with suff. 3rd pers. sg. ag. *tuj^ūn*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyāv*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

tal^ūr^ū, f. a bee; *māch-tal^ūr^ū*, a honey-bee, ix, 1, 3, 4, 5; sg. ag. -*tal^ari*, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

tilawōñ^u, m. an oil-seller, an oilman; sg. voc. *tilawāñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — *dyun^u*, to cause such weariness, vii, 17.

tāmⁱ, *tami*, *tīm*, *tīma*, *timau*, see *tih*.

tum, you (Hindōstānī), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

tīman, see *tih*.

tamis, see *tih*.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

tamushkurī, f. jesting, joking.

tāmāth, adv. so long (of time); *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

tīmaṣ, *tāmīy*, *tāmīy*, *tīmaṣ*, *tīmāy*, see *tih*.

tān, m. a limb of the body ; pl. nom. *tān*, viii, 7.

tānana, *tan^anana*, *tanānay*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

tāñ, adv. and postpos. as far as, up to, as in *ot^u-tāñ*, up to there, i.e. by that time, x, 4, 6 ; *az-tāñ*, up to to-day, until to-day, x, 7, 8 ; xii, 20 ; *tēr-tāñ*, up to lateness, i.e. during a long time, v, 6 ; *yot^u-tāñ*, up to where, i.e. as soon as, xii, 6 ; *yut^u-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4 ; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut^u-tāñ*, abl., xi, 20 ; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tōr^u*.

tōr 1, m. Mount Sinai ; sg. abl. *tōra-pēṭha*, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8 ; v, 4, 9 ; viii, 11 ; xii, 1, 11.

tūrⁱ, adv. there verily, even there, vii, 20 ; x, 3.

tōr^u, f. delay ; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūrⁱ, see *tōr* 2.

tūr^u, f. an adze ; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tūr^u, f. a tenon (in carpentry), x, 5, 12.

tarbyēṭh, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or *trih*, card. three ; *trih*, x, 1, 12 (as subst.) ; *trih katha*, three statements, x, 1 ; *lāl trih*, three rubies, x, 12 ; *trih rēṭh*, three months, xii, 6, 11 ; *zanāna trēh*, three women, xii, 19 (ter) ; *tithiy trēh*, three times as much, xii, 24 ; pl. dat. *trēn rētan-kyut^u khar^aj*, expenses for three months, xii, 5, 11 ; *yiman zanānan trēn*, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account ; sg. dat. *-chānas*, vii, 17, 20.

tröm^t, f. a copper dish, or tray, viii, 3 (bis), 11.

tröm^ū, f. i.q. *tröm^t*, iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadē pānas tārañē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ōs^u tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tōr^tnam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trēnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

tōrīph, m. praise: *tōrīph-ē-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop^unas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cēñ^ū*, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagūñ^ū*, thirst to be felt, to become thirsty, viii, 7.

troṭ^u, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb^t*, rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun*

kadam, to put forth a step, to step forward, iv, 5; *trāwun*

yēla, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trōvith, to let drop, throw down, xii, 16, 7; *tshunun*

trōvith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kaḍith, to take off, doff (clothes), xii, 6; *trāwun*

mōrith, to kill (= Hindī *mār dālnā*), x, 8; *palang trāwun*

shīrith, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun^u*, you must throw the paper, xii, 11; conj. part. *trōvith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *tröv^u*. *müts^u*, x, 8.

impve. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trövyuv* (for *tröviv*), x, 5; pol. pl. 2, *trövⁱtav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *ôs^u trāwān*, i, 5.

past m. sg. *trôw^u*, xii, 7; with emph. *y*, *trôwuy*, iv, 5; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trôw^unam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trôw^unay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trôw^uhas*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv^un*, iii, 4.

trëyum^u, ord. third, viii, 8; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim^u*, xii, 19 (bis); abl. *trëyimi lati*, on the third occasion, viii, 7.

tas, *tasond^u*, see *tih*.

tasatī, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tātⁱ, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place (for *tātⁱ*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

tot^u, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, *tathⁱ*, see *tih*.

tōth^u, adj. beloved, iv, 4; i.q. *tōth^u*, q.v.

tithay, adv.; *tithay pōthⁱ*, in that very manner, xii, 22. Cf. *tyuth^u*.

tāv, m. fever caused by starvation; hence, exhaustion generally as in *sapharun^u tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

tuwun, to close (the eyes); 2 past f. pl. *tuvyēyě achě*, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

tay 2, m. authority; — *karun*, to rule, xi, 3.

tiiy, that verily; if that; see *tih*.

töyiphdār, m. an artizan; pl. dat. *-dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete; — *karun*, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

tyūt^u, adv. so soon; *yūt^u* . . . *tyūt^u*, as soon as . . . so soon, xii, 2.

tyuth^u, adj. such, of that kind; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24; f. pl. nom. *titha*, such (women), xii, 19.

tyuth^u (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

tyuth^u is correlative of *yuth^u*, and *tyuthuy* of *yuthuy*.

tsē, see *ts^ah*.

tsōcē, see *tsōt^u*.

ts^ah, thou, ii, 11; iii, 2 (fem.), 9; v, 3, 5, 7, 12; vi, 11; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3; ix, 1 (bis); x, 1, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; *ts^a-ti*, thou also, ix, 6; *ts^ay*, thou verily, i, 10; xii, 15.

sg. acc.-dat. *tsē*, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; *tsē-nishē*, in thy possession, x, 14.

ag. *tsē*, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun *cyōn^u* is used, q.v.

pl. nom. *tōhⁱ*, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. *tōhē-nish*, in your possession, x, 5, 12.

ag. *tōhē*, x, 12.

gen. For this, the possessive pronoun *tuhond^u* is used, q.v.

tsḥādun or *tsḥādun*, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ōs^usan tsḥādān*, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. *tsḥājyām*, I searched (earth and heaven), vii, 26. Cf. *tsḥārun*.

tsḥājyām, see *tsḥādun*.

tshanun or *tshunun* (*tshanun* is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — *nōlⁱ*, to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōṭh tshunūñ^u*, to throw a leap, to leap, ii, 9; iii, 4; — *kadith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahith*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *ṭatith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunūñ^u*, iii, 4; perf. part. f. sg. neg. *chēsna tshunūmūts^u sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *ṭhān'zi*, xii, 16.

pres. m. sg. 3, *ṭhanān chuh*, xii, 17.

past m. sg. *tshon^u*, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun^unas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshumukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun^uhas*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshunūñⁿ*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahō*, v, 6.

ṭhananāwun (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *ṭhananōvin*, x, 13.

tshōpa, in *tshōpa karith*, having made silence, in silence, xii, 4.

tshārun, a dialectic form of *tshādun*, q.v., to search for, seek; pres

m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshēta, adj. extinct; *nār gōmot^u tshēta*, the fire had become extinct, xii, 23.

tshōta, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyot^u, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēt^u-han*, a little waste food, x, 5.

tsūj^u, etc.; see *ṭalun*.

ṭakh, fem. rage; sg. abl. *ṭakhi-hot^u*, m. full of rage, vii, 14; *ṭakhi-nishē*, from anger, vii, 2.

ṭalun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *ṭalān*, vi, 8; viii, 13; impve. pl. 2, *ṭaliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, *ōs^u tsalān*, xii, 25.

1 past, m. sg. 3, *tsol^u*, ii, 7; vi, 8; pl. 3, *tsālⁱ*, viii, 4, 11; f. sg. 3, *tsūj^u*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chēkh tsūj^umüts^u*, ix, 1; 2, *chēkh tsūj^umüts^u*, ix, 1; pluperf. f. sg. 3, *ōs^u tsūj^umüts^u*, ix, 1.

tsamruw^u, adj. made of leather, leathern, xii, 16, 7.

tsōn, see *tsōr*.

tsünd^u, f. a blow, a stroke; — *lāyüñ^u*, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsōmukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ^unam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

tsop^u, m. a bite; pl. nom. *tsāpⁱ hēñⁱ*, to take bites, to bite repeatedly, x, 7.

tsōpōr^u, adv. on all four directions, on all sides, ii, 3, 5; *tsōpōrⁱ*, id., xii, 21, 4.

tsēr, m. delay; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

tsērⁱ, adv. late, iii, 1.

tsōr, card. four, x, 12 (ter); *gay tsōr*, they became four, viii, 5; following qualified noun, *mahanivⁱ tsōr*, four men, x, 5; *mārawātal tsōr*, four executioners, x, 12; *nēcivⁱ tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23; *tsōr hath*, four hundred, x, 1 (bis); *tsōr katha* (f.), four statements, x, 6 (ter); *tsōr pahar*, four watches, viii, 5; *tsōr yār*, four friends, vii, 5; *tsōr zāñⁱ*, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsōn*, to four executioners, x, 5; *tsōn asmānan-pēñh*, on the four heavens, iv, 4; *tsōn zāññ*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zāñēv*, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter); xii, 1; *lōñⁱ-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

tsūr^u, f. theft; — *kariūn^u*, to, do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pōthⁱ*, like theft, secretly, xii, 6, 7, 17; *tsūri-pōthⁱⁿ*, id., iii, 1.

tsról^u, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālēn*, v, 7.

tsārun, to pick out, select; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*) he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

tsūryum^u, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrimⁱ*, xii, 1.

tsōt^u, f. a loaf; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. *tsātas bāhan hatan-hond^u*, (a leader) of twelve hundred pupils, v, 1.

tsālahāl, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

tsatun, to cut, to tear. *tsatith tshanun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsatun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsatun^u*, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsataniⁱ*, they must be cut, v, 4; conj. part. *tsatith*, xii, 15; fut pl. 3, with suff. 3rd pers. sg. dat. *tsatanas*, they will cut for him, v, 7; do. interrog. *tsatanasa*, v, 7; past m. sg. *tsot^u*, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsatⁱnam*, ix, 6.

wa, conj. used in the corrupt Arabic phrase, *wa-salām*, *wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. *wōbālⁱ* (m.c. for *wōbālⁱ*), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor^unakh*, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuch^tav*,

viii, 1; with suff. 1st pers. sg. acc. *wuch'tōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs^u wuchān*, iii, 1.

past m. sg. *wuch^u*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuchⁱ*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuchⁱhakh*, they were seen by them, viii, 1.

f. sg. *wuch^ū*, x, 3; with suff. 3rd pers. sg. ag. *wuch^ūn*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch^ūkh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchiⁱhē*, viii, 10.

wād, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun^u*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wōd, f. the crown of the head; sg. dat. *wōdi-pēth*, on the crown of the head, iii, 1; xi, 12, 6.

wōda, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

wadun, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs^u wadān*, vii, 16; m. pl. 3, *wadān ōsⁱ*, xi, 5.

wōdañē, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1; *yih wuchukh ati wōdañě*, they saw him standing there, xii, 1.

wāday, see *wāda*.

Vigiñāh, m. N. of a certain forest goddess; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

vih, m. poison; *pyōs wōlinjě vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9; i.q. *wōñ*, q.v.

wōj^u, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. *ami wakta*, at that time, vi, 16.

wōkawun, to draw forth, bring out; conj. part. *anun wōkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see *yun^u*.

wōlād, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun^u*, ix, 7; pres. m. sg. 3, *chuh walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūñ^u*, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūñ^u*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ^u*, viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālyūn*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.

wölinj^ü, f. the heart, x, 5; sg. dat. *wölinjě*, v, 6; pl. nom. *wölinjě*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down; humiliation, humbling (a proud person), vii, 15.

wālawöshⁱ, f. a kind of net made of hair (*wāl*), for catching birds or animals; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshě*), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1; abl. *wana-manza*, from in the forest, ix, 4; gen. *wanuk^u*, ix, 1, 3, 5; pl. dat. *wanan*, ix, 2; *path wanan*, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. *wāna-wān*, from shop to shop, i, 2.

won^u, m. a thing said (properly past part. of *wanun*); *wānⁱ dīnⁱ*, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; *wanun phīrith*, to say in reply, to answer, v, 4; *wanun pot^u phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10; abl. *lāgⁱ wanani*, they began to say, x, 1; conj. part. *wanith*, vi, 16; *mōkalōw^u ami wanith*, she finished telling, ix, 6; perf. part. *won^umot^u*, a thing said, iv, title; f. *wūñ^umūts^u*, vii, 30.

impve. sg. 2, *wan*, ix, 6; xi, 20; *wan-sa*, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, *waniv, kyāh kariv*, say ye what ye will do, xii, 1; *waniv-sa*, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. *wāñyūm*, tell ye me, x, 6; pol. sg. 2, *wanta*, iii, 9; x, 1, 8; *wanta-sa*, say please, sir, ii, 4; pl. 2, *wānⁱlav*, viii, 5; x, 1.

fut. sg. 1, *wana*, xii, 19; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2; 3, *wani*, vii, 20, 6;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won^u*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won^umay*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won^uthakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won^unas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wānⁱmay*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūñ^uth*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañēwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

wōñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wōh*.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 3 (ter), 9; *wuñē*, now and on, still, still more, x, 1; *wuñ^uy*, i.q. *wuñ*, viii, 7.

wōphā, see *bē-wōphā*.

wōphādōrē, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wōphōyī, see *bē-wōphōyī*.

wōphīr, adj. (m.c. for *wōphir*), abundant, plentiful; *tōbīr Yūsūphas chuh wōphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wōpar, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.

wör^u 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.

wör^u 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

virⁱd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wöridāth, ? gend. an occurrence, incident; *kari amis kēntshāh wöridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. *warihy*, xii, 20.

wöra-möj^u, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.

wöra-nēcjuv^u, a step-son; pl. gen. *-nēcivēn-hond^u*, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.

wārayāh, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

wöryuv^u, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wörivis-manz*, x, 3.

wörüz^u, f. the second wife of a widower, — *karüñ^u*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

vēs, f. a female friend, a female crony, xii, 14; sg. voc. *vēsē*, ix, 1; *visⁱgiy*, ix, 11.

waīs, f. the age (of a person); sg. dat. *hath waīsī gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

wōsh, m. a sigh a groan; pl. nom. *ōs^u trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōshē*. It is here probably altered to *wōsh* for the sake of rhyme.

wasun, to descend go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāthⁱ guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon^u*, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log^u wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasūñ^ū jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wāsⁱzi*, xii, 14; with neg. *wāsⁱzi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth^u*, iii, 9; xii, 15; pl. 3, *wāthⁱ*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wūth^ūs*, ix, 4; 3, *wūth^ū*, iii, 2; xii, 7; with emph. *y*, *wūth^ūy*, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

visⁱiy, see *vēs*.

wath, f. a way, a road, a path, v, 9; xii, 14; *tath ōs^ū-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *ada-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

wāth, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — *tulūñ^ū*, to leap, ii, 9 (bis); — *tsunūñ^ū*, id. iii, 4.

woth^u, see *wasun*.

wōth^u, see *wōthun*.

wāṭh, m. a camel; abl. *wāṭha-bār*, m. pl. camel-loads, i, 9.

wōṭhun, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; *phīrith wōṭhun*, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; *wōṭhun thod^u*, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. *wōṭhikh*, ii, 3; v, 6; impv. sg. 2, *wōṭh*, iii, 8 (bis); indic. fut. sg. 3, *wōṭhi*, vi, 15; with suff. 2nd pers. sg. dat. *wōṭhiy thod^u*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōṭh^u*, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. *wōṭhus*, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, *wōṭsh^u*, iii, 1, 3; with suff. 3rd pers. sg. dat. *wōṭsh^us*, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. *wōṭhihě-na thod^u*, he would not have stood up, i.e. he would not have been able to stand up, v, 9. *watharun*, to spread out; inf. sg. gen. *watharunuk^u musla*, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. *watharith*, xii, 21.

watharun^u, m. a mat, a carpet, xii, 24.

wōṭharun, to wipe clean; inf. obl. *log^u wōṭharani*, he began to wipe clean, viii, 6; imperf. m. sg. 3, *ōs^u wōṭharān*, viii, 6, 13 (bis).

wāṭ^uj^u, see *wāṭul*.

wāṭul, m. a sweeper, a mihtar; sg. ag. *wāṭālⁱ*, xi, 14; voc. (addressed by his wife) *wāṭal-gānau*, O pimp of a mihtar, xi, 15; f. *wāṭ^uj^u*, a mihtar's wife, sg. dat. *wāṭ^ujě*, xi, 14; voc. *wāṭ^ujⁱ*, xi, 15. Cf. *māra-wāṭul*.

wōṭamukhⁱ, adv. upside down, v, 9.

wāṭun, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 29; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis); ix, 1 (bis); x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis); to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13; to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gatshi*, see *gatshun* 1); *tsě ta asě wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun*^u, what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wôt*^u *lālshēnākas-nish*, he came to the lapidary, xii, 25; so *mě-nish*, to me, xii, 22 (bis); *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wôtus*, he came to him, xii, 10; *wōts*^us, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wôt*^u *panun*^u *shēhar*, he arrived at his own city, x, 9; *wôt*^u *gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wôt*^u *tath jāyě*, he arrived at that place, xii, 15; or a postposition may be used, as in *wôt*^u *shēharas-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7; so *janatas-manz*, in heaven, xii, 24 (bis); *shēharas-manz*, in the city, x, 14; xii, 2; *wanas-manz*, in a forest, ix, 1; or (with *pěth*) *wôt*^u *nāgas pěth*, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log*^u *wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh*^u *wātun*^u, v, 7; *gatshi wātun*^u, xii, 22 (bis); perf. part. m. sg. nom. *wôt*^u*mot*^u, xii, 22; conj. part. *wōtith*, vii, 12; xii, 18.

fut. sg. 1, *wāta*, xii, 24; 2, *wātakh*, xii, 16, 24; 3, *wāti*, iii, 9; viii, 6, 8, 11; xii, 15; neg. *wāti-na*, viii, 3, 11; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wôt*^u, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. *wōtus*,

xii, 10; pl. *wōtⁱ*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōts^ū*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōts^ūs*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōt^umot^u*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanāwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanāw^ūn*, v, 10.

wāta^uwun^u, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv.

wāta^uwunuy, immediately on arriving, xii, 15.

wōts^ū, see *wātun*.

wōts^h^ū, see *wōthun*.

wūtsh^ū, see *wasun*.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōts^ūs, *wātsāv*, see *wātun*.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

vyūr^u, m. flower-nectar; with suff. of indef. art. *vyūr^uāh*, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

viz, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuz^ū*, viii, 11; with suff. 3rd pers. sg. dat. *wuz^ūs*, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *hā wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wa^zīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

wazirī, f. the post or office of a vizier, viziership, xii, 26.

y (*iṣāfat*), see *ē*, *i*, *y*.

yā, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

yī 1 (*iṣāfat*), see *ē*, *i*, *y*.

yī 2, *yē*, see *yih* 1.

Yiblis, m. Iblis, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; *yād-i-Ālāh*, memory of God, i, 7; *nās'yēth yād hēth*, keeping the advice in mind, xii, 17; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; *yād pyon*°, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amis dōd*° *ōs*° *pēmōt*° *yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yēd, f. the belly; with suff. of indef. art. *yēdāh*, ix, 7.

yēdam, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

yūd'kūh, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yēg-jāh, see *yēkh-jāh*.

yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nōth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yuh* (for *yih*°), he, xii, 5; *yūh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yōhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yī-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman*^u*y*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav*^u*y syod*^u, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihünz*^u, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav*^u*y*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; *yüh*, in *yus yüh waz̄r ōs*^u, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yim*ⁱ, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y*, *yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yīy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yīy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*^u, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ōs*^u, *yūh ōs*^u *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yūh wazīr ōs*^u, *suh chuh hāpatasmanz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond*^u *mor*^u *ōs*^u, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ōs*^u, *tas dyutun rukhsath*, s^{he} who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih pata ūñ*^u *n zīnīh*, *sa thōr*^u *n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun*^u *saphar*, *yus nōyidan ōs*^u *pēsh on*^u *mot*^u, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm*ⁱ, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.

FEM. sg. nom. *yěsa*, x, 6 ; xii, 20, 5.

dat. *yěs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11 ; x, 12 ; xii, 25.

FEM. sg. nom. *yěsa*, x, 1 ; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7 ; viii, 9 ; x, 1 ; xii, 6, 7 (bis), 20 ; with emph. *y*, *yiy*, what verily, xi, 1 ; *yih-kěntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

dat. *yěth*, x, 7, 10.

abl. *yěmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5 ; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10 ; vi, 14 ; xii, 4, 25.

abl. *yěmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

yuh, *yüh*, see *yih* 1.

yihünz^u, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun^u*.

yěkh-jāh, adv. in one place, (of two persons) together, x, 12 ; *yěg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yěl, m. pulling (with the arms), restraint ; abl. *yēla trāwun*, to release from restraint, to let a person go, iii, 4 (bis) ; x, 5 (ter), 12.

yěli, relative adv. when, at what time, ii, 3, 7 (bis) ; iii, 8 ; iv, 7 ; v, 5, 6 (bis), 9 ; vi, 11 ; vii, 19 (ter), 26 ; viii, 6, 7, 10 ; ix, 5, 7 ; x, 1, 3 (ter), 4 (bis), 5, 7 ; xi, 1 ; xii, 1, 15 (bis), 6, 8, 22. In v, 8, "when" is used in the sense of "if".

yēmⁱ, *yěmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yimⁱ*, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahö, see *yun^u*.

yimāmath, ? gender, the office of a leader of prayers in a mosque, *bōh kara yimāmath*, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, *yiman^uy*, *yimis*, see *yih* 1.

yāmath, adv. as long as, *tāmath* . . . *yāmath*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimav^uy*, see *yih* 1.

yimav 2, see *yih* 2.

yimarva, see *yun^u*.

yimay, see *yih* 1.

yimōy, see *yun^u*.

yina, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see *yun^u*.

yun^u, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9; *bāgānⁱ yun^u*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun^u*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yin^u*, a smell to come, a smell to be perceived, xii, 15; *gāra panun^u yun^u*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun^u*, to come running, viii, 6; *nēnd^{ar} yin^u*, sleep to come, v, 6 (bis); *āv tsūrimis zānⁱ-sond^u pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yiwān*, a stink comes from it, i.e. it stinks, ii, 4; *rālth āyē*, night came, x, 5; *subuh log^u yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasāl ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun^u*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yun^u*, to come forth, xii, 12; *phīrith yun^u*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun^u* forms a passive, as in *kⁿnana yun^u*, to be sold, vii, 26; *walana yun^u*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun^u*, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. *mě na bani yun^u*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tě gatshi yun^u*, thou must come, xii, 7; *tukond^u gatshi yun^u*, you must come, xii, 15; abl. *subuh log^u yini*, morning began to come, x, 8; fut. pass. part. f. *hěts^unas yin^u nēnd^{ar}*, sleep began to come to him, v, 6; perf. part. m. sg. *āmol^u*, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *wōla*, v, 5; x, 5, 12; pol. sg. 2, *yita*, with emph. *y, yitay*, ix, 1; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuk yiwān*, xii, 3; *yiwān chuk*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chiwa yiwān*, viii, 5; f. sg. 3, *chěh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chěs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākhō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākḥ*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmōt^u* (without auxiliary), v, 11; *chuh āmōt^u*, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmūt^u*, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmōt^u*, iii, 1; fut. perf. m. sg. 3, *mā āsi āmōt^u*, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

yēngur, charcoal, pl. nom. *yēngar*, xi, 17.

yīnsān, m. a human being, a man, x, 7; xii, 7; *-hyuh^u*, like a human being, x, 7 (bis); fem. *-hish^u*, x, 7.

yīnsāph, m. compassion, — *gōs* (viii, 4) or *dilas yīnsāph pyōs* (viii, 11), he felt compassion.

yīnay, see *yun^u*.

yāñ, adv. as soon as, xii, 15.

yīñ^u, see *yun^u*.

yēñēwōl^u, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

yīpörⁱ, adv. in this direction, v, 4. Cf. *apörⁱ*.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond^u*, x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yūrⁱ, adv. emph. form of *yōr*, even here, hither; *diyiv yūrⁱ*, give ye (them) even here, produce them, x, 12; *wōlinj^u gatshēs yūrⁱ anūñ^u*, bring his heart here (hither), x, 5; *an kākad yūrⁱ*, bring the paper here (hither), xii, 15; *cyōn^u gatshi wātun^u yūrⁱ*, you must come here (hither), xii, 23; sg. gen. *yūrⁱ-hond^u wōla*, come here! v, 5.

Yārkanđ, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, *yēsa*, *yus*, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sonđ^u*, vi, 10.

yēti, adv. where, in the place which, viii, 11; x, 7.

yitⁱ, adv. here, xii, 18; *yitⁱ-kyāh* . . . *ātⁱ-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yitⁱ-kyāh* . . . *yitⁱ-kyāh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk^u*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot^u, adv. where; *yot^u-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

yut^u 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt^u*.

yut^u 2, adv. *yut^u-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

yūt^u, adv. *yūt^u* . . . *tyūt^u*, as soon as . . . so soon, xii, 2.

yēlh, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yētha, adv. how, in the manner which; with emph. *y*, *yēthay pōthⁱ*, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

yuth^u, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth^u*);

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6 ; xii, 12, 5 ; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

yitam, see *yun^u*.

yotāñ, adv. until, (contraction of *yot^u-tāñ*, see *yot^u*), v, 10.

yutāñ, adv. in the meantime, (contraction of *yut^u-tāñ*, see *yut^u*), v, 5.

yitay, see *yun^u*.

yētātⁱ, adv. where, in the place where, xii, 6.

yutuy, see *yut^u* 1.

yüts^ü, adj. much, very, *yüts^ü-kól^u*, for a long time, ii, 4.

yiwān, see *yun^u*.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, *yiyiy*, see *yun^u*.

zabān, f. tongue, speech, language ; — *kariñ^ü*, to say a thing ; hence, to promise, x, 8 ; — *āyē*, speech came (to it), it became able to speak (of a bee), ix, 1 ; sg. abl. *zabōñ^ü*, by word of mouth, xii, 16.

zab^{ar}, adj. superior, excellent, vii, 8, 28 ; — *gav*, it became excellent, as an interj. all right ! xii, 15.

zacē, see *züt^ü*.

zāda, m. at end of compound, a son ; *ôkhun-zāda*, the son of a religious teacher, xii, 2 ; sg. dat. *ôkhun-zādas*, xii, 2 ; *pātashāh-zāda*, a king's son, a prince, sg. dat. *-zādas*, viii, 5 ; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter) ; dat. *-zādan*, viii, 4 (bis) 11 (bis) ; gen. *-zādan-hond^u*, viii, 4 ; *shāh-zāda*, a prince ; sg. dat. *-zādas*, viii, 13 ; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

zod^u, m. a hole ; f. *züd^ü* (pl. nom. *zadē*), a small hole, vii, 25.

zid, m. hatred ; *amis ôs^u zid Yūsūpha-sond^u*, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert ; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ôsus dagāy zāgān dādkhāh*. disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^h, card. two, viii, 8, 11 ; following noun qualified, *bacē z^h*, two young ones, viii, 1 ; *böyⁱ-bārānⁱ z^h*, two brothers, viii, 5 ; *bōts^ü z^h*, the two members of a family, husband and wife, v, 9, 10 ; viii, 1 ; *gabar z^h*, two sons, viii, 1 ; *gulⁱ z^h*, the two

fore-arms, v, 9; *gōlām z^{ah}*, two servants, viii, 5; *gurⁱ z^{ah}*, two horses, xii, 1; *hūnⁱ z^{ah}*, two dogs, viii, 4, 12 (bis), 3; *kōdⁱ z^{ah}*, two prisoners, v, 9; *lāl chis z^{ah}*, he has two rubies, xii, 3; *nēcivⁱ z^{ah}*, two sons, viii, 11; *pātashāh-zāda z^{ah}*, two princes, viii, 3 (bis), 11; *rīnzⁱ z^{ah}*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z^{ah}*, two princes, viii, 11; *wōlinjē z^{ah}*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z^{ah}*, these two, viii, 5.

Preceding noun qualified, *z^{ah} kōdⁱ*, two prisoners, v, 8; *z^{ah} katha*, two statements, x, 1, 4.

sg. abl. *dōyi latⁱ*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyēn dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyēn kits^ū*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts^ū z^{ah}*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyau*, by the two prisoners, v, 7; *yimav dōyau*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; *na zāh*, never, xi, 14.

zāhar, m. poison, viii, 6, 7, 13 (bis); *pātashēhas khot^u zāhar*, poisor rose to the king, i.e. he became enraged, viii, 7.

z^{al}, m. scratching (with the nails); with suff. of indef. art. *z^{alā}-z^{alā}*, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun^u*, to be caught in a net, ix, 7.

Zalikhā, f. N.P. *Zulaikhā* (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zālil, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chuh zulm gōmot^u*, tyranny has been done to me, ix, 1 (bis), 6.

zāhun, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1;

fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl^u*, iii, 4; with suff.

3rd pers. pl. ag. *zōlukk*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tsōn zanēn kārīn zima tsōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon^u*, to take responsibility, i.e. to confess, admit, *yih chēs-na hēwān zima kēh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl^unas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kāisi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zōmba, m. a Yak; pl. nom. *zōmba*, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājē-zamīni*, in mother earth, ix, 9; pl. abl. *sataṽ zamīnav tālⁱ*, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *maḥk^ar-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; *gur^u zīn karīth*, a horse ready saddled, iii, 8; pl. nom. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

zon^u, m. a man, a male person; *kunuy zon^u*, only one person; *gav kunuy zon^u*, he went alone; sg. gen. *zānⁱ-sond^u*, viii, 11; pl. nom. *zānⁱ*, x, 1; dat. *zanēn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanēv*, x, 1, 2. Cf. *zūñ^u*.

zūn, f. moonlight; *zūna-ḍab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-ḍabi*, *-pēth*, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. *y*, *zinday*, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, *zān*, i, 12; *ʿah zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karīth*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *āsⁱ na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zinis, see *zyun^u*.

zūn^u, f. a female person, a woman, xii, 7, 15; pl. nom. *zañē*, xii, 6, 7; dat. *zañēn zēth^u*, the eldest of the females, xii, 6. Cf. *zon^u*, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zūr^u, f. a push, shove, nudge; — *diñ^u*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nēcyuvāh*, a young goldsmith, v, 2. *zāra-pār*, *zāra-pāra*, see *zār*.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryāth (for *zurrīyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hātim in i, 12, but the meaning of which

is unknown to him; he gives it as part of the traditional text, a variant reading is *tě āsunuy*.

zūṭ^u, f. a rag; sg. dat. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste; *děwa-zāth*, of demon race, xii, 16.

zěṭh^u, see *zyūṭh^u*.

zīṭhⁱ, see *zyūṭh^u*.

zuv, m. the soul, ii, 4.

zyun^u, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. *zīnis*, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. *ziyāphathā*, x, 5.

zyūṭh^u, adj. old, elder, eldest; m. the head or superior of a guild of artisans, v, 1; m. sg. dat. *zīthis-hīhis*, to the elder (of two brothers) (cf. *hyuh^u*), viii, 5; f. sg. nom. *zěṭh^u*, the eldest (sister), xii, 6.

zyūṭh^u, adj. long; m. pl. nom. *zīṭhⁱ atha dārānⁱ*, to stretch out the arms, vii, 25.

APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GÖVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

- | | |
|---|--|
| <i>a</i> (ě), x, 4. | <i>ad^e</i> (ada), iii, 1. |
| <i>a</i> (i), xi, 4. | <i>ade</i> (ada), v, 8. |
| <i>ai</i> (ay), x, 3; xii, 4. | <i>āda</i> (ādā), x, 8; xii, 4, 9, 11, 2. |
| <i>ai</i> (ay), viii, 11. | <i>āḍa</i> (ōra), xii, 12. |
| <i>ai</i> (ay), viii, 6, 8. | <i>īdgāh</i> (yīd ⁱ kāh), vi, 16 (2). |
| <i>āi</i> (āy), v, 9. | <i>aḍālat</i> (adāliṭs ^u), v, 9. |
| <i>au</i> (caret), vii, 13. | <i>aḍal</i> (ad ^a la), i, 3. |
| <i>āu</i> (āv), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4. | <i>ādam</i> (ādam), iv, 2, 3; vii, 6, 7. |
| <i>i</i> (ě), vi, 17; x, 4 (2). | <i>ād^emas</i> (ādamas), vii, 6. |
| <i>i</i> (i), x, 13; xii, 10, 5, 7, 9 (3). | <i>īdam</i> (yīdam), vii, 6. |
| <i>o</i> (ō), vii, 26. | <i>afsaras</i> (apsaras), x, 12. |
| <i>āb</i> (āb), v, 4 (4); viii, 7 (2). | <i>age</i> (āgē), xi, 4. |
| <i>āb^e</i> (āba), viii, 7 (2); x, 5. | <i>āga</i> (āgāh), ii, 9. |
| <i>ībrāhim</i> (yībrāhim), iv, 6. | <i>agar</i> (agar), viii, 13. |
| <i>ābas</i> (ābas), viii, 7. | <i>āgur</i> (āgur), viii, 7. |
| <i>ābtar</i> (abtar), vi, 12. | <i>āgas</i> (āgas), viii, 6, 8, 11. |
| <i>aḥ</i> (achě), xii, 22. | <i>āgaye</i> (āgayi), v, 7. |
| <i>aḥan</i> (achēn), v, 11. | <i>ah</i> (āh), i, 5; iv, 3. |
| <i>aḍ</i> (ada), vii, 20. | <i>ah^edai</i> (ah ^e day), i, 2. |
| <i>ad^e</i> (ada), viii, 10. | <i>ahmad</i> (ahmad), i, 13. |
| <i>ada</i> (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4. | <i>ahengāran</i> (āhan-gārān), xi, 16. |
| | <i>aja</i> (ajě), xi, 7. |
| | <i>ak</i> (akh), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2). |
| | <i>ak</i> (caret), viii, 7. |
| | <i>akⁱ</i> (aki), v, 1; viii, 3. |
| | <i>akⁱ</i> (āk ⁱ), viii, 1; x, 12; xii, 1. |

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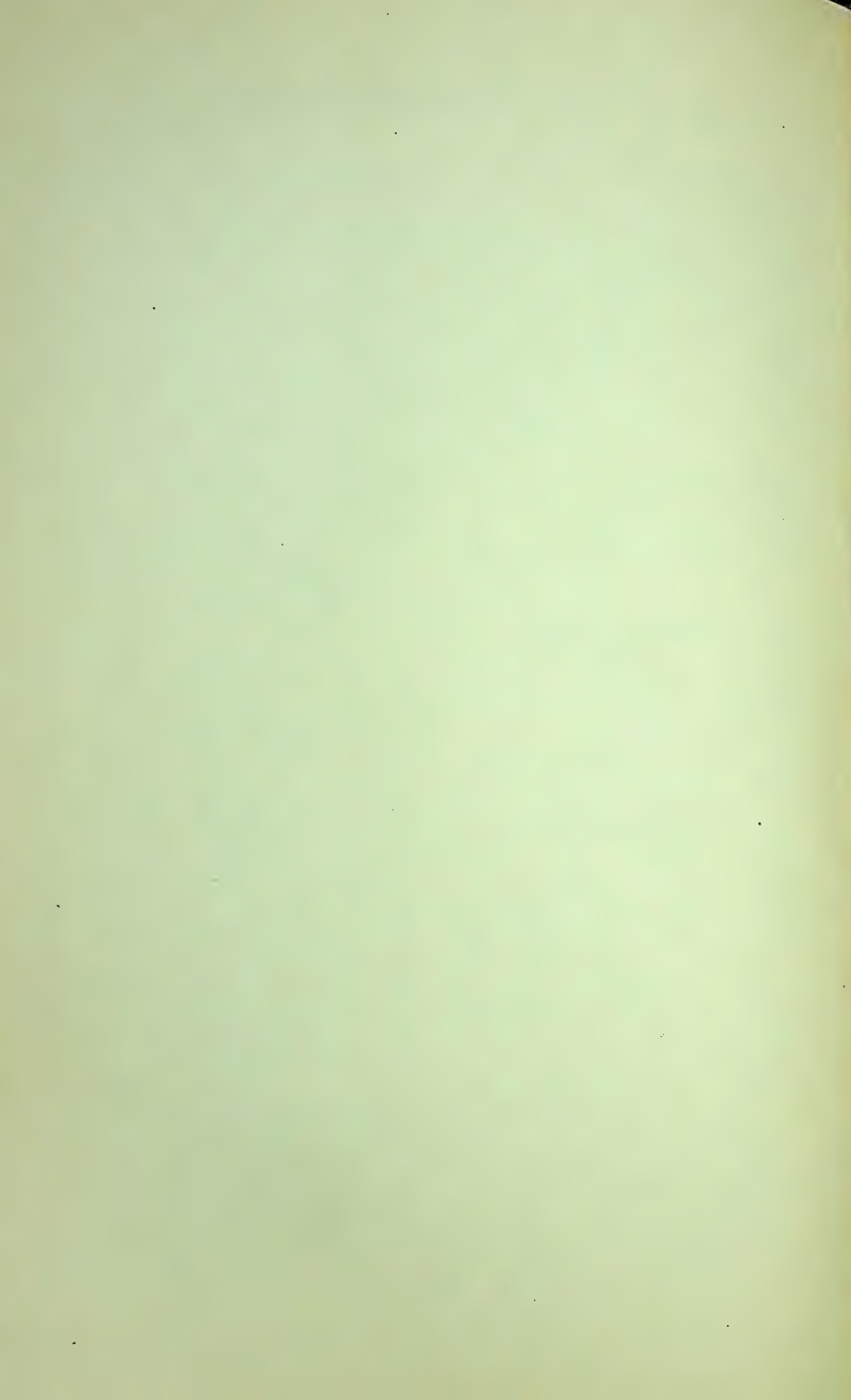
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zanānan (*zanānan*), xii, 11.
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APPENDIX II

INDEX OF WORDS IN GÖVINDA KAULA'S TEXT,
ARRANGED IN THE ORDER OF FINAL LETTERS,
SHOWING THE CORRESPONDING WORDS IN SIR AUREL
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in a		dēga	dēga.
āba	āb ^a .	nāga	nāge.
dōba	dob ^a .	hanga-ta-manga	hangat ^a manga.
zōmba	zumba.	ha	ha.
sōba	sāb ^a .	bēha	behe.
ada	ad ^a , ada, ade, ad ^e .	dōha	doh, doha, doha, doh ^a , doho.
ada	ad.	wuchaha	vuch ^a ha.
dōda	dud ^a , duda, dod ^a .	pātashāha	pādshah ^a , pādshāh, pādshāha, pād ^a shāha.
gāda	gāda, gāda.	pātashēha	pādshaha, pādshaha, pādshāh ^a , pād ^a shaha, pādshahas.
gōda	guḍ ^a , guḍ ^a , guḍa, guḍe.	kōha	koh ^a .
banda	bande.	sapadakha	sap ^a dak ^a .
cēnda	chanda.	chukha	chuka.
danda	dand, danda.	shākha	shāk ^a .
shānda	shānda.	mōkha	mukha, mukhe.
jēnda	jande.	nakha	nakh ^a .
zinda	zinda.	pakha	paka.
pōda	pād ^a , pād ^a , pāda, pāda, pā ^a da, pāda.	rōzakha	rōz ka.
har ^a da	harde.	yūsūpha	yūsūf ^a .
marda	marda.	brūha	broho.
sarda	sarde.	atha	ath ^a , atho, ata.
wōda	vōḍ ^a .	bātha	bātha.
zāda	zāda, zāde.	katha	kath ^a , kathe, katā.
shāhzāda	shahzāda, sh ^a hzāda.		
pātashāhzāda	pādshah zāda, pādshāh zāda.		
rajēzāda	rāj ^a zāda.		

KAULA	STEIN
kētha	kh ^u at̃ha, k ^u eta, k ^u eta, k ^u ita, kyata.
bōn̄tha	bōn̄t̃a, bōn̄t̃a.
pētha	p ^u eth, p ^u etha, p ^u etha, pēta, pyete.
yētha	yitha.
vūtha	vūnt̃a.
tīt̃ha	tīt̃a.
pan̄ja	pan̄je, pañje.
ash ^u ka	ashka.
tōrka	turke.
tōka	tok̃a.
bāl̃a	bāl̃a, bāl̃a.
ad̃la	ad̃al.
bagala	bag̃la.
hala	hal̃a.
chēla	chale.
mahala	mahala.
phala	phal̃a.
tsāl̄ahāla	tsāt̃a hāl̃a.
kala	kal̃a, kale, kala.
cakla	chakla.
lāla	lāl̃a.
jumala	jumala.
nāla	nāl̃a, nāl̃a.
musla	musla, mus̃la.
tala	tala.
wōla	volō, vul̃a.
hawāla	havāla, havāla, havāle, havāl̃e.
yēla	yela, yele, yil̃a, yile.
pyāla	pyāl̃a.
zāla	zāl̃a.
ma	m̃a.
macāma	macāma.
nagma	nagma.
khēma	khēma.
muhima	muhimma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāma.
shikama	shikma, shik̃ma.
kalama	kalama.
nōma	noma.
pāma	pāma.
tima	tim̃a, tim̃u.
yima	yima, yim̃a, yima
zima	zima, zima.
na	mā, na, ña, ne.
ana	aña.
ōna	āña, āne.
bōna	buña.
n̄dāna	n̄dāña.
landana	landaña.
tog ^u -na	tōg ^u ña.
chēna	cha ña, che na, che ña, che ne, chaña, cheña, ch ^u eña.
chuna	chu na, chu ña.
vōl̄hihē-na	vuteheña.
khāna	khān.
chukhna	chuk ña.
kashēna	kash ña.
nishāna	nishāña.
gatshi-na	gat̃s̃ña.
kana	kaña, kane.
kina	kiña, k ^u in na, k ^u inña.
kōna	kōne.
wālana	valeña.
yēli na	yeliña.
gatshēm-na	lagimña.
yim na	yimña.
nuna	nuna.
banana	banaña.
k ^u nana	kanaña.
tan ^u nana	tannaña.
tānana	tānnaña.
zanāna	zanāña, zanāña.

KAULA	STEIN	KAULA	STEIN
pāna	pān ^a , pāna, pāne.	kara	kare.
māra	māra ^a .	kāra	kāre.
ōs ^u na	ās na.	phakīra	fakīra.
ās-na	ās ^a na.	vāra-kāra	vāre kāre.
sīna	sīn ^a .	tuk ^a ra	tukra.
sōna	sune.	māra	māra ^a , märe.
chēsna	chesna, cha ^s na, che sa.	shēhmāra	shahmār ^a , shahmāra.
kāh chus-na	kahchus na.	nūra	nūr ^a .
kūr ^u sna	karus na.	para	para.
tas na	tasna.	pāra	pār.
yēsa na	yasina.	sara	sar, sar ^a , sare, sera.
khôtūna	khātūna, khātūn.	sūra	sūra.
rat ^a na	rothana, rothuna, rotuna, rutun ^a , rutuna.	asara	asr ^a .
wana	vana, vane.	tōra	tōd ^a , tōr ^a , tōra, tōre, tūra.
chēwana	ch ^u awana.	wāra	vāre.
rawāna	revāna.	yāra	yār, yār ^a , yāra.
āyē-na	āyina.	yōra	yōra.
yina	yina.	zāra	zār ^a , zāra.
zāna	zāna.	vazīra	vazīr ^a , vazīra.
bōzana	bōz ^a na, bōzana, bōz ^a ne.	sa	sa, sa, se.
kār ⁱ zi-na	kar ⁱ zana, kar ⁱ zi zina.	āsa	āse, āsa, āsa.
rōzana	rōzana	ōsa	ōs ^u .
vās ⁱ zi-na	vā ^s i zina.	di-sa	disa.
tsōpa	tsop ^a .	gāsa	gāsa, gāse, gāsu.
āmpa	āmpa.	hasa	ha se, h ^a sa, hasa, hasa, hasē.
ōra	āda, ār, āra, āre, ā ^u re, vōda.	chēsa	cha ^s a.
gara	gar, gar ^a , gara.	bōn hasa	boh ^a sa, boha se.
sōdāgara	saudāgara.	ts ^a h hasa	tsahasa.
hīhara	h ^u ahara.	khāsa	khās, khās ^a .
shēhara	shah ^a ra, shah ^a ra, shehera.	kusa	kusa.
khāra	kāra, kāre.	dilāsa	dilāsa.
mōhara	mohra, moh ^a ra, moh ^a ra.	an sa	ansa.
pahara	pahara.	nin sa	ninsa.
		tsatanasa	tsatan ^a sa.
		wan-sa	vanse, van ^a sa.
		yēsa	ysa, yesa.
		ta	t ^a , ta, ta, te.

KAULA	STEIN
aḷa	aḷa.
bata	bat ^a , batā, baḷḷa.
bōḷa	buḷḷa.
mahabata	mahabat.
dita	ditta.
gāḷa	gāḷa.
hata	hata.
wuchta	vuch ta.
khōḷa	kuta, khotā, khuta.
nōkhta	nukhta.
daskhata	daskatā.
raḥta	rath ta.
tshēta	tseta.
tshōḷa	tsōḷ ^a .
gatshita	gats ta.
wakta	vaktu.
tshunta	tsuntha.
wanta	vanta, vante.
niyēn ta	niyantā.
zyun ^u ta	z ^u iinte.
pata	pat ^a , patā.
pata-pata	patā-patā
karta	karta, karte, kar the.
sāta	sāt ^a , sātha.
sōta	sōnḷa.
bastā	bastā.
shikasta	shikasta.
bēvāsta	bē vāstu.
tōḷa	tōḷa, tōḷa, tōḷ ^u , tōtu.
tsē ta	ts ^u eta.
chiv ta	ch ^u ūta.
thāṛta	thāṛ ta.
wāta	vāle.
katsa	katse.
kātsa	kāts ^a .
mōḷsa	māntsā.
hēsamatsa	hetsamatsa.
wa	vu.

KAULA	STEIN
dawa	dava.
chēwa	ch ^u au.
chiwa	chu.
churwa	chu.
kuwa	kuv ^a .
jalwa	jal ^a va.
iālawa	tāl ^a va.
mēwa	m ^u eva.
wanamōwa	vanemau, vanemō ^u , vanemo ^v .
wañēmōwa	vañye mōv.
dopum ^a wa	dop ^u maru.
dyutum ^a wa	dyūt ^u maru.
yimawa	yimau.
wañēwa	van ^u au.
kor ^u wa	kuru, kurū.
kūr ^u wa	karu.
māriwa	mā ⁱ ryu.
ōs ⁱ wa	āsyu.
phūt ^u wa	phutu.
rot ^u wa	rutu.
partawa	par tav ^a .
nēza	n ^u āza.
hanza	hanza, hanza, hanza.
tihanza	ta hanza, ti hanza.
manza	manza.
rēza	rēza.
garza	gar ze.
darwāza	darvāza, darvāza.

Words ending in ā

bā	bā.
ādā	āda.
khōdā	kudā, kūdā, khudā.
bā-khōdā	bā-khudā.
mōdā	mudā.
pardā	parda.

KAULA	STEIN	KAULA	STEIN
<i>phardā</i>	<i>parda.</i>	<i>khôṭūnā</i>	<i>khâtūṇa, kôṭūna.</i>
<i>sôdā</i>	<i>sôdā.</i>	<i>āy-nā</i>	<i>āyna.</i>
<i>hā</i>	<i>hā.</i>	<i>thūñ^uā</i>	<i>thanyā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb^ahā, bēbahā.</i>	<i>sôdāgārā</i>	<i>sôdāgār^a, sôdāgār^a.</i>
<i>dôhā</i>	<i>doha.</i>	<i>phakīrā</i>	<i>fakira.</i>
<i>pātashēhā</i>	<i>pādshahā.</i>	<i>shēkmārā</i>	<i>shah mārā.</i>
<i>zalīkhā</i>	<i>zalīkhā, zulīkhā.</i>	<i>shēkhtsā</i>	<i>shahtsa.</i>
<i>bē-wôphā</i>	<i>bēwophā.</i>	<i>dawā</i>	<i>davā.</i>
<i>srēhā</i>	<i>sreha.</i>	<i>chwā</i>	<i>cha.</i>
<i>ziyāphathā</i>	<i>ziāfat.</i>	<i>yā</i>	<i>ya, yā.</i>
<i>sāthā</i>	<i>sātha, sātā.</i>	<i>chyā</i>	<i>cha, chā, che, ch^vā.</i>
<i>hātsā</i>	<i>hā tsā.</i>	<i>kyā</i>	<i>kya, kyā. Cf. kyāh.</i>
<i>kālā</i>	<i>kāla.</i>	<i>balāyā</i>	<i>balāyā.</i>
<i>dalīlā</i>	<i>dalīla, dalīla, dalīla.</i>	<i>pazyā</i>	<i>pazyā.</i>
<i>bismillā</i>	<i>bismilla.</i>	Words ending in <i>ai</i>	
<i>gutⁱlā</i>	<i>gutⁱlā.</i>	<i>kōhai</i>	<i>kohāy.</i>
<i>lāyilā</i>	<i>lā illāh.</i>	<i>yihai</i>	<i>yi hoi.</i>
<i>z^alā</i>	<i>zilla.</i>	<i>tanānai</i>	<i>tanā nai.</i>
<i>mā</i>	<i>ma, mā.</i>	Words ending in <i>au</i>	
<i>hakīmā</i>	<i>hakīma.</i>	<i>bargau</i>	<i>burgau.</i>
<i>samā</i>	<i>samā.</i>	<i>hau</i>	<i>ho.</i>
<i>tsē mā</i>	<i>tsima.</i>	<i>kathau</i>	<i>kathau.</i>
<i>nā</i>	<i>na, nā.</i>	<i>lālau</i>	<i>lālau.</i>
<i>mōdānā</i>	<i>maidānā.</i>	<i>krālau</i>	<i>krālau.</i>
<i>wadanā</i>	<i>vade nā.</i>	<i>talau</i>	<i>talau.</i>
<i>hanā</i>	<i>h^anā, hana, hana, hanā, hanā, hna.</i>	<i>mārawātalau</i>	<i>mārawātalau, mārawāt^alau.</i>
<i>dōba-hanā</i>	<i>dob^ahanā.</i>	<i>timau</i>	<i>timau.</i>
<i>khēkh-nā</i>	<i>k^heknā.</i>	<i>yimau</i>	<i>yimau. Cf. yimav.</i>
<i>yikh-nā</i>	<i>yihna.</i>	<i>nau</i>	<i>nau.</i>
<i>ratshi-hanā</i>	<i>ratseh^ana, ratse h^ana.</i>	<i>gānau</i>	<i>gānau.</i>
<i>khashēna-hanā</i>	<i>khash^anā h^anā.</i>	<i>nigīnau</i>	<i>nigīnau.</i>
<i>pāri-hanā</i>	<i>pār^hehna.</i>	<i>āsⁱ nau</i>	<i>asⁱnau.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>	<i>rost^u nau</i>	<i>rust^anau.</i>
<i>bani-nā</i>	<i>banina.</i>	<i>tsūrau</i>	<i>tsūrau. Cf. tsūrav.</i>
<i>zāna-nā</i>	<i>zānenā.</i>		
<i>zanānā</i>	<i>zanānā.</i>		

KAULA	STEIN
wazīrau	vazīrau, vazīrau.
bātsau	bātsau.
dōyau	doyau.
kōdyau	kā ⁱ dyau, kādyau.
sandyau	sandyau.
bāranyau	bār ^a nyau.
guryau	gur ^a au.

Words ending in ě

ě	a, i.
sōhib-ě	sāhib ⁱ .
bacě	bachē.
jēnatacě	janatāch.
tsōcě	su cho, suche, tsuche.
zacě	zache.
kōdě	kūd ^e .
	Cf. kōrě.
zadě	zade.
achě	ach.
bōchě	boche.
lachě	lache
tōrīph-ě	tā ⁱ rīf-i.
tsārihě	tsārihe.
bāshě	bāshe.
khāba-nishě	kāb ^a nish.
nishě	nish, nishi.
pēsh-ě	pēshe.
pōshě	posha, pōsh ^a , pōshe.
tōhě	tohi, toh ⁱ .
ajě	aja.
bujě	buje.
gějě	g ^a aja.
lējě	l ^e aja.
mājě	māje, māj ⁱ , māj ⁱ .
dōda-mājě	dod ^a māj ⁱ .
wōramājě	vura māj ⁱ .
wōlinjě	vālinja, vālinje, vālin ^j a, vālin ^j e, vālin ^j .

KAULA	STEIN
kranjě	krañj ^e .
rājě	rāja, rāje.
wāt ^a jě	vātūjā.
lōyik-ě	lāy ^a kā.
mě	ma, me, m ^e e, mye.
sak ^a th mě	sakhme.
pyōm mě	pyōm ⁱ .
kar mě	karme.
kor ^a mě	kurme.
běñě	bañye, beñye.
wōdañě	vud ^a nye, vudanye, vud ^a ñye, vudañye.
gañě	gan ⁱ , gañye
kañě	kanye, kañy.
ash ^a kañě	ashkanye.
māñě	māne, mā ⁱ ni māñye, mā ⁱ nye.
panañě	panāni, panān ^e , paneñye.
bōg ^a rañě	bāg ^a ranye.
wuñě	vuñye.
cyāñě	chān ^e , ch ^a ñye
zañě	za ⁱ n ^e , zañye.
dārě	dā ⁱ ri.
shēhar-ě	shehri.
karě	ka ⁱ ri.
kōrě	kōd ⁱ , kūdis, kōd ^e , kōd ⁱ , kūd ^e , kōdye, kōr ^e , kōr ⁱ . Cf. kōdě.
marě	ma ⁱ ri.
miñě-marě	ming ^e ma ⁱ ri.
wārě	vāri.
asě	as ⁱ , asi.
khal ^a t-ě	kal ^a ti.

KAULA

STEIN

tsě	tsa, tse, ts ^v e, tsye.
āyě	āya, āye, āyi, āyī.
bāyě	bai, bāy ^e , baye.
biyě	bay ⁱ , bey, beye.
pātashāhbāyě	pādshah bāye.
gūr ⁱ -bāyě	gūr bāye.
grīst ⁱ -bāyě	grēst ^a bāye, grēstā bāye.
dayě	daye.
khōdāyě	kudāye.
gayě	gay ^e , gaye, gay ⁱ .
tagiyě	tag ^e , tag ⁱ ye.
gatshiyě	gatsi ^y .
jāyě	jai, jāya, jāy ^e , jāye.
mōyě	moye.
nayě	naye.
niyě	niy, niy ^e , niye.
rōpayě	rupia, rup ⁱ ya.
rāyě	rai.
barāyě	ba rai.
drāyě	drāye.
grāyě	grāye.
phakīriyě	fakiri.
par ⁱ yě	pa ⁱ riye.
hamsāyě	hamsai, ham sāye.
gadōyiyě	gadoi yiye.
tuvyēyě	tuv ⁱ y.
kēnzě	kyenzi.
sanzě	sanzi, sanzi.
pātashāha-sanzě	pādshāhasanzi.
pātashēha-sanzě	pādshahā sanzi, pādshahā sanzi, pādshahās sanzi.

Words ending in ē

āgē	age.
pīchē	pīche.

KAULA

STEIN

wuchihē	vuch ^h he.
wanihē	vanahē.
karihē	karehe, ka ⁱ rihe, kari h ^e .
marihē	marih ^e .
mārihē	mārihe, mārihe.
āsihē	āsi he, āsihe.
cēyihē	ch ^v aye h ^e .
diyihē	diyehe.
bālē	bāl ^v ē.
nālē	nāle.
gōpālē	gupāl ^v ē.
panaṇē	paneṇye.
gārē	gār ^v ē.
mārē	mārē.
tārē	tārē.
dukhtar-ē	dukhtarē.
kōng-wārē	kuṅg ^v ār ^v ē.
gayē	gay ^e .

Words ending in ⁱ

sumb ⁱ	sumb.
bōd ⁱ	bud ⁱ .
hata-bōd ⁱ	hata bud ⁱ .
kād ⁱ	ka ⁱ r ^v .
kōd ⁱ	kā ⁱ d, kā ⁱ d ⁱ , kūd ⁱ .
gānd ⁱ	gand ⁱ , gand ⁱ .
hānd ⁱ	haṇd ⁱ .
sānd ⁱ	sand ⁱ , sand ⁱ , sand.
sōna-sānd ⁱ	sunasand ⁱ , sunasand ⁱ , sunasandi.
sōnara-sānd ⁱ	sunarsandi.
rūd ⁱ	rōd ⁱ .
bōg ⁱ	bā ⁱ g ⁱ .
lāg ⁱ	lag ⁱ , lag ⁱ .
shēch ⁱ	shēch ^v .
wuch ⁱ	wuch.
dōh ⁱ	duh ^v .
hih ⁱ	hi.

KAULA	STEIN
kēh ⁱ	kād.
hōkh ⁱ	huk ⁱ .
wōlamukh ⁱ	vutamak ⁱ .
kāsh ⁱ	kash ^a .
ath ⁱ	at ⁱ , at ⁱ , a ⁱ t ⁱ , a ⁱ t ⁱ , at ^v , a ⁱ t ^v .
āth ⁱ	at ⁱ .
tōh ⁱ	toh ⁱ , tuh, tuh ⁱ , tuh ^v .
būh ⁱ	bēth ^v , b ^v ēth ⁱ , bā ⁱ t ⁱ .
cith ⁱ	chī.
kuth ⁱ	kut ⁱ .
pēth ⁱ	p ^v eth, pyet.
pōth ⁱ	pā ⁱ th ⁱ , pā ⁱ th ⁱ , pā ⁱ th ^v , pā ⁱ th ^v , pā ⁱ t ^v .
uath ⁱ	tal, tat ⁱ , ta ⁱ t ⁱ , ta ⁱ t ⁱ , ta ⁱ t ^v .
wāth ⁱ	vat ⁱ , vol ⁱ , val ^v .
zūth ⁱ	zīt ⁱ .
wāt ⁱ j ⁱ	vātaj.
āk ⁱ	ak ⁱ .
harāk ⁱ	harik.
rālāk ⁱ	rātik.
thōvik ⁱ	thāvik.
nyōvik ⁱ	n ^v āvik.
gāl ⁱ	ga ⁱ t ⁱ .
gul ⁱ	gul ⁱ .
hēl ⁱ	hīl.
tahāl ⁱ	tahāl, tahāl ⁱ , tahāl ^v .
mōl ⁱ	ma ⁱ l.
nōl ⁱ	nāl, nāl ⁱ , nāl ^v , nā ⁱ t ^v .
gōpōl ⁱ	gupāl ⁱ .
tāl ⁱ	ta ⁱ t ⁱ .
lul ⁱ	lūl ^v .
gāt ⁱ l ⁱ	gātily.
wātāl ⁱ	vātāl ⁱ .

KAULA	STEIN
tsāl ⁱ	tsal ^v .
ām ⁱ	am ⁱ , am ⁱ , a ⁱ m ⁱ , a ⁱ m ⁱ , am ^v .
öm ⁱ	ā ⁱ m ⁱ .
kām ⁱ	kam ⁱ .
tröm ⁱ	trām, trām ^v .
tsūrim ⁱ	tsorim.
tām ⁱ	tan ⁱ .
yēm ⁱ	yim.
yim ⁱ	yim, yem ⁱ .
din ⁱ	din ⁱ , din ^v .
bāgān ⁱ	bāgen ⁱ .
hūn ⁱ	hūn, hūna, hōni.
kān ⁱ	kan ⁱ , ka ⁿ ⁱ , ka ⁿ ^v .
lōn ⁱ	lā ⁱ ni.
ḍulān ⁱ	dulēny.
panān ⁱ	pan, panen, paneñy.
bārān ⁱ	bāran.
prōn ⁱ	prāñy, prūn ^v .
āsān ⁱ	āsan ⁱ .
tsalūn ⁱ	tsaten ⁱ .
wān ⁱ	van ^v .
sōmb ^a rāwān ⁱ	somb ^a rāva ⁱ n ⁱ .
lāyān ⁱ	lāyin.
myōn ⁱ	mēn ^v , myē, m ^v ēn.
zān ⁱ	zan ⁱ .
dazōn ⁱ	dazān ⁱ .
tsāp ⁱ	tsap ^v .
bār ⁱ	bar, bari.
mē bār ⁱ	mebar.
dōr ⁱ	dār.
gār ⁱ	gar ⁱ .
gur ⁱ	gur, gur ⁱ .
gūr ⁱ	gūr.
phir ⁱ	phīr ⁱ .
hār ⁱ	hari hari.
shur ⁱ	shūri.
kōshir ⁱ	kūshir ⁱ .
kār ⁱ	kar, ka ⁱ r ⁱ .

KAULA

STEIN

<i>kūrⁱ</i>	<i>kūdⁱ</i>
<i>mörⁱ</i>	<i>māⁱr^v</i>
<i>apörⁱ</i>	<i>apāⁱr, apāⁱrⁱ</i>
<i>tsöpörⁱ</i>	<i>so pāⁱrⁱ, tso pāⁱrⁱ</i>
<i>yipörⁱ</i>	<i>yipāⁱrⁱ</i>
<i>tūrⁱ</i>	<i>törⁱ, tūri</i>
<i>tsürⁱ</i>	<i>tsir^v</i>
<i>pathwörⁱ</i>	<i>pat^avārⁱ</i>
<i>yürⁱ</i>	<i>yürⁱ, yūr^v, yūrⁱ, yūry</i>
<i>murdamāzörⁱ</i>	<i>murde māzāⁱry</i>
<i>āsⁱ</i>	<i>asⁱ, asⁱ, aⁱsⁱ</i>
<i>ösⁱ</i>	<i>āsⁱ, āsⁱ, ās, āsⁱ</i>
<i>atⁱ</i>	<i>atⁱ, aⁱti, at^v</i>
<i>dītⁱ</i>	<i>ditti</i>
<i>langūtⁱ</i>	<i>longūtⁱhⁱ</i>
<i>khātⁱ</i>	<i>khatⁱ, kaⁱt^v</i>
<i>kitⁱ</i>	<i>kit, kitⁱ</i>
<i>kūtⁱ</i>	<i>kātⁱ</i>
<i>lök^atⁱ</i>	<i>lokat</i>
<i>lötⁱ</i>	<i>lutⁱ</i>
<i>mātⁱ</i>	<i>matⁱ</i>
<i>gāndⁱmātⁱ</i>	<i>gand^amatyⁱ</i>
<i>gamātⁱ</i>	<i>gamatⁱ, gamat^v, gamut^v</i>
<i>lāgⁱmātⁱ</i>	<i>lagⁱmatⁱ</i>
<i>lögⁱmātⁱ</i>	<i>lāgimat^v</i>
<i>mumātⁱ</i>	<i>momut^v</i>
<i>ānⁱmātⁱ</i>	<i>ani motⁱ</i>
<i>dītⁱmātⁱ</i>	<i>d^vūtmat, d^vitamaty</i>
<i>thövⁱmātⁱ</i>	<i>thāymak</i>
<i>ratⁱ</i>	<i>ratⁱ, raⁱt^v</i>
<i>mōtasūtⁱ</i>	<i>mut^asāⁱthⁱ</i>
<i>tātⁱ</i>	<i>tatⁱ, tatⁱ</i>
<i>yētātⁱ</i>	<i>ye taⁱtⁱ</i>
<i>wötⁱ</i>	<i>vātⁱ, vātⁱ, vātⁱ, vāⁱtⁱ, vāⁱtⁱ</i>
<i>yitⁱ</i>	<i>yi, yetⁱ, yaⁱt^v, yeⁱty</i>
<i>nēcivⁱ</i>	<i>nechiv</i>

KAULA

STEIN

<i>pölādāvⁱ</i>	<i>polādev^v</i>
<i>rahanivⁱ</i>	<i>mahnⁱyi^v</i>
<i>kañivⁱ</i>	<i>kañyevⁱ</i>
<i>shēstrāvⁱ</i>	<i>shastrevⁱ</i>
<i>bivⁱ</i>	<i>bēy</i>
<i>böyⁱ</i>	<i>bāi, bāy</i>
<i>dayⁱ</i>	<i>diya</i>
<i>ladōyⁱ</i>	<i>ladāi</i>
<i>gawōyⁱ</i>	<i>gavāi</i>
<i>hā hāzⁱ</i>	<i>yāhazⁱ</i>
<i>rīnzⁱ</i>	<i>rānz, rēnz, rīnz</i>
<i>pāzⁱ</i>	<i>paz, pazⁱ</i>
<i>rūzⁱ</i>	<i>rōz, rōzⁱ</i>

Words ending in i

	<i>a, i</i>
<i>zūnadabi</i>	<i>zūn^a dabi</i>
<i>sōhib-i</i>	<i>sāhibi</i>
<i>dādi</i>	<i>dāⁱde</i>
<i>wölād-i</i>	<i>vulādi</i>
<i>mahmōd-i</i>	<i>mahmūdⁱ</i>
<i>handi</i>	<i>handi, handi</i>
<i>dōn-handi</i>	<i>don handi</i>
<i>gōḍañicē-handi</i>	<i>guḍe nyechi handi</i>
<i>kōndi</i>	<i>kōnda</i>
<i>sandi</i>	<i>sandi, sandi</i>
<i>pālashēha-sandi</i>	<i>pādshahāsandi</i>
<i>mōlⁱ-sandi</i>	<i>māⁱlⁱsandi</i>
<i>āmⁱ-sandi</i>	<i>āmisandi</i>
<i>tāmⁱ-sandi</i>	<i>tāmⁱsandi</i>
<i>wazīra-sandi</i>	<i>vazīrāsandi</i>
<i>sapadi</i>	<i>sapadⁱ</i>
<i>wōdi</i>	<i>vōd^e, vud^e, vōdye</i>
<i>yād-i</i>	<i>yādi</i>
<i>sōnamargi</i>	<i>son^amarga</i>
<i>bēhi</i>	<i>behe</i>
<i>bōchi</i>	<i>bo che</i>
<i>nēchi</i>	<i>n^veche, nyechē</i>
<i>phahi</i>	<i>phahi</i>

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh ^{ve} .
hakh-i	ha ⁱ khi.
rakhi	rakhi, rakh ^{ve} .
tsakhi	tsakh ⁱ , tsakh ^{ve} .
bār ⁱ shi	barsha.
wālawāshi	vāle vāshe.
athi	a ⁱ th ⁱ , a ⁱ thi, at ⁱ .
ōthi	āth ⁱ .
wōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m ^{ve} egatse.
matshi	matsa, mats ^{ve} .
ratshi	rats ^a han.
māji	māje, māji, māj, mā ⁱ ji.
dōda-māji	dod ^a māj.
krāji	krāje.
aki	ak ⁱ , aki.
bal ⁱ ki	balki.
lōyik-i	lā ⁱ ki, lāyiki.
dōli	doili.
gali	ga ⁱ li.
dōkhil-i	dākh ⁱ li.
kōli	kul ^{ve} , kulje.
kuli	kul ⁱ .
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sulā.
tēli	tela, teli, til ⁱ .
rāt ^a li	rāt ^a li.
yēli	yeli, yet ⁱ .
ami	am ⁱ , ami, am ⁱ , ami, a ⁱ m ⁱ , a ⁱ mi, a ⁱ m ⁱ , a ⁱ mi, am ⁱ s.
kami	kami.
hukm-i	huk ^u ma.
salāmi	salāmi.

KAULA	STEIN
namī	nam ⁱ .
tamī	tam ⁱ , tamī, tam ⁱ , ta ⁱ mi, ta ⁱ mi.
patimī	pat ^{ve} ami.
yēmī	yam ⁱ , ye ⁱ mi.
yimī	yamī, yemi.
trēyimī	treyimi.
bani	banā, bani.
dini	dina.
dīn-i	dīn ⁱ .
hani	hani.
dachini	dach ⁱ na.
wuchani	vuch ⁱ ne.
khēni	khyeni.
khōni	kun ^{ve} a.
kani	kane, kan ⁱ , kani, kan ⁱ , ka ⁱ ni, ka ⁱ n ^{ve} .
kuni-kani	kun ⁱ ka ⁱ n ^{ve} .
kuni	kuna, kuni, kun ⁱ .
phōlani	pholen ⁱ , phulcni, phulen ⁱ .
tōlani	tōlani.
mani	mane.
zamini	zemini.
anani	anani.
k ^a nani	kanani.
panani	panane, panan ⁱ , panani, paneni.
wanani	vaneni.
zanāni	zanana, zanāna
wōtharani	vutherani.
karani	karna, kar ^a ni, karani, karā ⁱ ni.
mārani	mārani.
nērani	nā ⁱ rini.
kāsani	kās ^a ni, khāsani.
wasani	vasani

KAULA	STEIN	KAULA	STEIN
<i>khôtūni</i>	<i>khātūni</i> , <i>khātūnī</i> , <i>khātūni</i> , <i>khā tūnī</i> , <i>khātūnī</i> .	<i>lashkari</i>	<i>lashkara</i> , <i>lashkarī</i> , <i>lashka'ri</i> , <i>khal^akan</i> .
<i>sultān-i</i>	<i>sultānī</i> .	<i>lari</i>	<i>lā'ri</i> .
<i>atsani</i>	<i>atsani</i> .	<i>t^alari</i>	<i>tulari</i> .
<i>vātani</i>	<i>vātane</i> .	<i>māch-t^alari</i>	<i>māch-tulari</i> , <i>māch-tulārī</i> , <i>māsh-tulārī</i> .
<i>vani</i>	<i>vane</i> .	<i>mari</i>	<i>mari</i> , <i>ma'ri</i> .
<i>yini</i>	<i>yini</i> .	<i>miñē-mari</i>	<i>ming^{ve} mari</i> .
<i>lāyēni</i>	<i>lāyine</i> .	<i>tōri</i>	<i>tō'ri</i> .
<i>myāni</i>	<i>myāni</i> .	<i>litri</i>	<i>lit^ari</i> .
<i>zāni</i>	<i>zāna</i> , <i>zāne</i> .	<i>tsūri</i>	<i>tsūri</i> , <i>tsu'rī</i> , <i>tsū'rī</i> , <i>tsū'ri</i> .
<i>zēni</i>	<i>za'ni</i> , <i>z^añi</i> .	<i>kōng-wāri</i>	<i>kuñg^avārī</i> .
<i>ōzani</i>	<i>rōzanī</i> .	<i>nazari</i>	<i>naz^ari</i> , <i>naz^ari</i> .
<i>bēni</i>	<i>beñye</i> .	<i>āsī</i>	<i>āsī</i> , <i>āsi</i> , <i>ā'sī</i> .
<i>kañi</i>	<i>kanye</i> , <i>kañye</i> .	<i>ka'si</i>	<i>ka'sī</i> , <i>kā'si</i> .
<i>māl'kāni</i>	<i>malkānye</i> .	<i>kōsi</i>	<i>kāsi</i> .
<i>panañi</i>	<i>paneñ^{ve}</i> , <i>paneñye</i> .	<i>lasi</i>	<i>lasa</i> .
<i>tilawāñi</i>	<i>tilavāñye</i> .	<i>wa'si</i>	<i>vā'nsi</i> .
<i>dapi</i>	<i>dapi</i> , <i>dapi</i> .	<i>ti</i>	<i>tī</i> , <i>t^{ve}</i> , <i>t^{vi}</i> .
<i>thapi</i>	<i>tha'pi</i> .	<i>ati</i>	<i>atī</i> , <i>atī</i> , <i>a'ti</i> , <i>at^{ve}</i> .
<i>bāri</i>	<i>bā'ri</i> .	<i>bōti</i>	<i>bol^{ve}</i> .
<i>kabari</i>	<i>kab^ara</i> .	<i>kāh ti</i>	<i>kahti</i> .
<i>dūri</i>	<i>dā'ri</i> , <i>dā'ri</i> .	<i>pēthⁱ ti</i>	<i>p^{ve}eti</i> .
<i>dūri</i>	<i>dūri</i> .	<i>kati</i>	<i>katī</i> , <i>kati</i> , <i>ka'ti</i> , <i>ka'ti</i> , <i>kat^{ve}</i> , <i>kat^{vi}</i> , <i>katye</i> .
<i>dadari</i>	<i>dad^ari</i> .	<i>lati</i>	<i>latī</i> , <i>lati</i> .
<i>gari</i>	<i>garī</i> , <i>ga'ri</i> .	<i>tālⁱ ti</i>	<i>tā'ti</i> .
<i>guri</i>	<i>gurī</i> .	<i>mati</i>	<i>matī</i> .
<i>makh^ar-i</i>	<i>makhri</i> .	<i>mē-ti</i>	<i>ma'ti</i> , <i>m^{ve}eti</i> .
<i>shēmshēri</i>	<i>shamshērī</i> , <i>shamsērī</i> , <i>samshērī</i> .	<i>hēkmat-i</i>	<i>kekamati</i>
<i>zari</i>	<i>ka're</i> , <i>ka'rē</i> , <i>ka'ri</i> , <i>ka'ri</i> .	<i>drāti</i>	<i>drātis</i> .
<i>kōri</i>	<i>kōd^{ve}</i> , <i>kođ^{ve}</i> , <i>kōd^{ve}</i> , <i>kōd^{vi}</i> , <i>kōr^{ve}</i> .	<i>hazrat-i</i>	<i>hazrat</i> , <i>hazratī</i> , <i>hazratī</i> , <i>hazret</i> , <i>hazretī</i> , <i>hāzret</i> .
<i>phikiri</i>	<i>phikri</i> .		

KAULA	STEIN
suti	sut ⁱ .
tati	ta ⁱ , ta ⁱ ti, ta ⁱ t ⁱ , ta ^v .
ti-ti	titi.
tō-ti	tōl ^v i.
ts ^a -ti	tsati.
wati	va ⁱ , va ⁱ t ⁱ , va ⁱ ti, va ^v e.
wāti	vāt ⁱ , vā ⁱ t ⁱ , vāl ^v e.
yēti	yāt ⁱ , yet ⁱ .
yi-ti	yi ti.
yiti	yeti, yit ⁱ .
hāvi	hā ^v i.
shēstravi	shast ^a rvi, shūt ^a ravi.
bāyi	bāya, bāye.
grīst ⁱ -bāyi	grēst bāye, grēst ^a bāye.
dōyi	doye.
āgayi	āgaye.
khēyi	kheyē.
lāyi	lāye.
salayi	salaya.
cārpayi	palangas.
par ⁱ yi	pa ⁱ riye.
dōwā-yi	dō ^v y ^u .
hawā-yi	havāye.
yīyi	yīye.
zi	ze.
dizi	dīzi.
bēh ⁱ zi	bih zi.
khēzi	khyēzi.
tsān ⁱ zi	tsan ^a zi.
sanzi	sanzi, sanzi.
pūtashāha-sanzi	pādshahasanzi.
pūtashēha-sanzi	pādshahā sanzi, pādshahā sanzi
ām ⁱ -sanzi	a ⁱ misanzi.
sōnara-sanzi	sunar sanzi, sunarsanza.
yāra-sanzi	yārisanzi.

KAULA	STEIN
rōzi	rōzi.
kār ⁱ zi	kā ⁱ rzi.
marāz-i	marāj.
vās ⁱ zi	vaz ⁱ za.
vizi	vizē.
pōv ⁱ zi	pā ⁱ vzi.
kyāzi	kyāzi, kyā ze, kyā zi, kyā ⁱ zi.
ti-kyāzi	ti kyā zi.
azīz-i	azīza, azīza.

Words ending in ī

wurdī	wurdī.
sragī	sargi, sargī, sargēh.
shōhī	shāhī.
pātashōhī	pādshāhī, pādshāhī, pād ^a shāhī.
jūshī	jōshī.
hab-jūshī	habjōshī.
wōbālī	vu bā ⁱ lī.
dōlī	dā ⁱ lī.
tasalī	tas ^a lī.
miskīnī	miskīnī.
wōphādōrī	vuph dā ⁱ ri, vupha dā ⁱ ri, vuphā dā ⁱ ri, vupha dā ⁱ rī.
tamashkurī	tamis kurī.
phakīrī	fakīrī.
nōkarī	naukarī, nōk ^a rī.
parī	pa ⁱ rī, pa ⁱ rī.
hazūrī	hazūrī.
wazīrī	vazīrī.
vēsī	vesī.
tī	tih.
baltī	baltī.
masnavī	masnavī.
gaznavī	gaznavī.
pōravī	pāravī.

KAULA STEIN

yī	yi.
judōyī	zhudāi.
wōphōyī	vuphāi.
bē-wōphōyī	bēvophāi.
bēwōphōyī	bē vuphāi.
gum-rōyī	gum ^a rā yiy.

Word ending in ō

kē-hō k^vaho, kyaho.

Words ending in ō

ō	o.
sōhibō	sāhibō.
hō	hō.
khōs ⁱ hō	khāsīhō.
ākho	ākhu.
tsākhō	tsākhu.
kathō	kathu.
phakīrō	fakīrō.
wazīrō	vaziro.
hatō	hatō.
jāwō	jāo.
khōdāyō	kodāyu.
khyō	kh ^v au.
atsayō	atsayo.
arz ō	arzo.

Words ending in ō

lagahō	lagaha.
chalahō	chalahā.
dimahō	dim ^a ha.
yimahō	yimaha.
yith tshunahō	yetsana ha.
karahō	kare ha, karaha.
bāwahō	bāva ha.
hāwahō	hāv ^a ha.

Words ending in u

amōb ^u	amōb.
sumb ^u	sumb.
rētas sumb ^u	ritasumb.

KAULA STEIN

boḍ ^u	buḍ.
dod ^u	dud.
dōd ^u	dād, dōd.
shod ^u	shod.
thod ^u	thud.
koḍ ^u	kur.
moḍ ^u	mud.
mūd ^u	mōd, mūd.
gōnd ^u	gund.
hond ^u	hund.
pātashōhī-hond ^u	pādshāhīhund.
kathi-hond ^u	kat ^v ehund.
mājē-hond ^u	māje hund.
lālan-hond ^u	lālan hund.
tihond ^u	tihund.
tuhond ^u	tuhund.
konḍ ^u	kund.
sonḍ ^u	sund.
asonḍ ^u	am ⁱ sund.
sōhiba-sonḍ ^u	sāhib ^a sun ⁱ .
pātashāha-sonḍ ^u	pādshāh ^a sund.
pātashēha-sonḍ ^u	pādshaha sund,
	pādshahasund.
shēnāka-sonḍ ^u	shinākasund.
mōl ⁱ -sonḍ ^u	mā ⁱ l ⁱ sund.
ām ⁱ -sonḍ ^u	am ⁱ sund,
	amisund,
	ā ⁱ mi sund.
gōlāma-sonḍ ^u	gulāmasund.
sōdāgāra-sonḍ ^u	saudāgārasund.
phakīra-sonḍ ^u	fakīrasund.
sōnara-sonḍ ^u	sunarsund.
yāra-sonḍ ^u	yārasund.
khōdāyē-sonḍ ^u	khudāyesund.
sapoḍ ^u	sapud.
rūd ^u	rūd.
syod ^u	syud, s ^v ud.
log ^u	log, lug.
lōg ^u	lōg.
shōng ^u	shung.
tog ^u	tug.

KAULA	STEIN
wuch ^u	vuch.
lyukh ^u	l ^u ikk.
rosh ^u	rush.
buth ^u	but.
khoth ^u	khut.
thôth ^u	tôt. Cf. tôth ^u .
kuth ^u	kut.
moth ^u	mut.
tôth ^u	tôt. Cf. thôth ^u .
woth ^u	vut, vuth.
wôth ^u	vol ⁱ , vut, voth, vuth.
yuth ^u	yûth.
byûth ^u	byût, byût, byôth, byôth, byûth.
dyûth ^u	dyût, dyut, dyûth ^u , vuch.
kyuth ^u	kyut.
myûth ^u	myût.
zyuth ^u	zyut.
gotsh ^u	gôts, guts.
hyuk ^u	h ^u u, hyu.
khâbuk ^u	kâbuk.
bâguk ^u	bâguk ^u .
dôhuk ^u	dohuk.
valharanuk ^u	val ^a ranuk.
nayistânuk ^u	nayis tânuk.
wanuk ^u	vanuk.
jênatuk ^u	jan ^a tuk, jan ^a tukh.
am ⁱ yuk ^u	am ⁱ kuy, am ^v uk, am ⁱ yuk, a ⁱ m ^v uk.
kam ⁱ yuk ^u	kam ^v uk.
gôd ⁱ am ⁱ yuk ^u	gudeñyuk.
hats ⁱ yuk ^u	hats ^v uk.
ôl ^u	âl.
phol ^u	phul.
phôl ^u	phul.
shêhul ^u	shuhul.

KAULA	STEIN
kôl ^u	kôl.
môl ^u	môl, môr.
buñul ^u	buñyûl.
tul ^u	tul.
tsol ^u	tsul.
yeñewôl ^u	yeñyi vâl, yeñyivôl, yeñyi ⁱ vôl.
zôl ^u	zôl.
kyom ^u	kyum.
trëyum ^u	treyimî.
pönts ⁱ yum ^u	pänts ^v um.
kadun ^u	kadun.
ladun ^u	ladun.
mangun ^u	mangun.
hün ^u	hün.
lëshun ^u	lëshun.
tshon ^u	tsun.
gats ⁱ hun ^u	gatsun.
ash ⁱ kun ^u	ashkun, askun.
galun ^u	galun.
tulun ^u	tulun.
anun ^u	anun.
khanun ^u	khanun.
panun ^u	panen, panun.
dapun ^u	dopun.
sömb ^a run ^u	somb ^a run.
sapharun ^u	safarun.
watharun ^u	val ^a run.
karun ^u	karun.
mārun ^u	mārun.
sôn ^u	sôn.
sōn ^u	sun.
āsun ^u	āsun.
khasun ^u	khasun.
bikarmājēlun ^u	vikarmājīlun.
tsatun ^u	tsatun.
wātun ^u	vātun.
atsun ^u	atsun.
won ^u	vun.
nērawun ^u	nēravun.

KAULA	STEIN
<i>trāwun^u</i>	<i>trāvun.</i>
<i>kāsawun^u</i>	<i>kās^uvun.</i>
<i>yun^u</i>	<i>h^uün, yün.</i>
<i>byon^u</i>	<i>b^uün, bⁱyün.</i>
<i>cyon^u</i>	<i>chun, ch^uün.</i>
<i>cyôn^u</i>	<i>chôn, chôn^u,</i> <i>chôn^y, ch^uôn.</i>
<i>dyun^u</i>	<i>dyun.</i>
<i>hyon^u</i>	<i>h^uün.</i>
<i>khyon^u</i>	<i>khyun.</i>
<i>myôn^u</i>	<i>myân, myôn.</i>
<i>zyun^u</i>	<i>zün, z^uün, zyün.</i>
<i>zon^u</i>	<i>zun.</i>
<i>bōzun^u</i>	<i>bōzun.</i>
<i>sōzun^u</i>	<i>sōzun.</i>
<i>gusôn^u</i>	<i>gosōny.</i>
<i>dop^u</i>	<i>dop, dop^u, dup,</i> <i>dup^a.</i>
<i>bōr^u</i>	<i>bōr.</i>
<i>mōdur^u</i>	<i>mudur.</i>
<i>gur^u</i>	<i>gur.</i>
<i>gūr^u</i>	<i>gūr.</i>
<i>phor^u</i>	<i>phurtas.</i>
<i>kor^u</i>	<i>kuḍ, kar, kur,</i> <i>kurⁱ.</i>
<i>mor^u</i>	<i>mud.</i>
<i>mōr^u</i>	<i>mōḍ, mōr.</i>
<i>pūr^u</i>	<i>pūr.</i>
<i>tsōpōr^u</i>	<i>tsopōr.</i>
<i>khōwūr^u</i>	<i>khāvur.</i>
<i>hyor^u</i>	<i>h^uur, hyür.</i>
<i>phyūr^u</i>	<i>p^uūr.</i>
<i>ōs^u</i>	<i>ās, ās, ās^u, ōs.</i>
<i>bus^u</i>	<i>bus.</i>
<i>ot^u</i>	<i>atⁱ, ot, ut, aṭh,</i> <i>uth.</i>
<i>hot^u</i>	<i>hut.</i>
<i>hoḷ^u</i>	<i>hot.</i>
<i>khōt^u</i>	<i>khōt^u, khut,</i> <i>khut, khuth,</i> <i>kut.</i>

KAULA	STEIN
<i>khōt^u</i>	<i>khut.</i>
<i>koṭ^u</i>	<i>koṭ.</i>
<i>koṭ^u</i>	<i>khuth.</i>
<i>kūt^u</i>	<i>kūt.</i>
<i>lot^u</i>	<i>lot.</i>
<i>āmōt^u</i>	<i>āmut.</i>
<i>rūd^umot^u</i>	<i>rōḍ^amut,</i> <i>rūd^amut.</i>
<i>gamōt^u</i>	<i>gommūt, gōmus,</i> <i>gomūt.</i>
<i>gōmōt^u</i>	<i>gamūt, gomūt.</i>
<i>lōg^umot^u</i>	<i>lāg^u mut.</i>
<i>dyūth^umot^u</i>	<i>dyūtmut.</i>
<i>lyukh^umot^u</i>	<i>l^uūkhmut,</i> <i>lyūkhmut.</i>
<i>gōl^umot^u</i>	<i>gālmut.</i>
<i>mumōt^u</i>	<i>momūt.</i>
<i>on^umot^u</i>	<i>on muth.</i>
<i>pēmōt^u</i>	<i>p^uēmūt, pyāmūt,</i> <i>pyēmūt.</i>
<i>kor^umot^u</i>	<i>kurmūt.</i>
<i>ōs^umot^u</i>	<i>āsmūt.</i>
<i>roṭ^umot^u</i>	<i>rutmut.</i>
<i>rōṭ^umot^u</i>	<i>roṭ^amut.</i>
<i>wōṭ^umot^u</i>	<i>voṭ^umut,</i> <i>vōṭ^umuth.</i>
<i>dyut^umot^u</i>	<i>dyutmut,</i> <i>dyut^amut,</i> <i>dyūt^amut</i>
<i>thow^umot^u</i>	<i>thā^u mut.</i>
<i>thōw^umot^u</i>	<i>thā^umut,</i> <i>thā^umut.</i>
<i>lād^yōmōt^u</i>	<i>lād^yōmut.</i>
<i>nyūmōt^u</i>	<i>nyūmut.</i>
<i>noṭ^u</i>	<i>nut.</i>
<i>poṭ^u</i>	<i>phot, phut, pul,</i> <i>puṭh.</i>
<i>roṭ^u</i>	<i>rōṭ, rut.</i>
<i>drōṭ^u</i>	<i>drōṭ.</i>
<i>troṭ^u</i>	<i>trūt.</i>
<i>host^u</i>	<i>host, host^u.</i>

KAULA	STEIN
<i>gryŭst^u</i>	<i>grost.</i>
<i>tot^u</i>	<i>thuth, tot, tul.</i>
<i>tsot^u</i>	<i>tsōt.</i>
<i>wōt^u</i>	<i>vāt, vōt, vōtⁱ, vōt, voth.</i>
<i>yūt^u</i>	<i>yūt.</i>
<i>dyut^u</i>	<i>d^vut, dyut, dyuth.</i>
<i>kyut^u</i>	<i>kh^vut, khyuth, k^vut, kyut, kyuth.</i>
<i>tshyot^u</i>	<i>tsut, ts^vut, ts^vut.</i>
<i>tyūt^u</i>	<i>tyūt.</i>
<i>hots^u</i>	<i>hots, huts.</i>
<i>bōw^u</i>	<i>bōu.</i>
<i>thōw^u</i>	<i>thāu.</i>
<i>lōw^u</i>	<i>lāu.</i>
<i>mōkalōw^u</i>	<i>moklaru.</i>
<i>nōw^u</i>	<i>nāu, nōu.</i>
<i>parzanōw^u</i>	<i>parza nāu, parza nāu.</i>
<i>sōmb^arōw^u</i>	<i>somb^arau, somb^a rau.</i>
<i>tsamruw^u</i>	<i>tsam ru, tsam^aru.</i>
<i>trōw^u</i>	<i>trōv.</i>
<i>shēstruw^u</i>	<i>shast^aro.</i>
<i>nēcyuv^u</i>	<i>n^vechu.</i>
<i>mahanyuv^u</i>	<i>mahn̄yū.</i>
<i>bōy^u</i>	<i>boy, bōy.</i>
<i>būz^u</i>	<i>bōz.</i>
<i>poz^u</i>	<i>puz.</i>
<i>apoz^u</i>	<i>apuz.</i>

Words ending in ^u

<i>dōhūc^u</i>	<i>dohuch.</i>
<i>nayistānūc^u</i>	<i>nayis t̄an n̄ach.</i>
<i>azic^u</i>	<i>azich.</i>
<i>bud^u</i>	<i>bud.</i>
<i>thūd^u</i>	<i>taḍ, tor.</i>
	<i>Cf. thūr^u.</i>
<i>kūd^u</i>	<i>kūd. See also kūr^u.</i>

KAULA	STEIN
<i>kründ^u</i>	<i>k^arand.</i>
<i>tsünd^u</i>	<i>tsund.</i>
<i>wuch^u</i>	<i>vuch.</i>
<i>bōlbōsh^u</i>	<i>bōlbāsh.</i>
<i>hish^u</i>	<i>hish.</i>
<i>zēth^u</i>	<i>zith.</i>
<i>wōtsh^u</i>	<i>vuts.</i>
<i>wūtsh^u</i>	<i>vuts.</i>
<i>dōmbij^u</i>	<i>dumbij.</i>
<i>đāj^u</i>	<i>daje.</i>
<i>shēh^u</i>	<i>shahij.^a</i>
<i>lūj^u</i>	<i>laj.</i>
<i>mang lūj^u</i>	<i>mang^alaj.</i>
<i>mōj^u</i>	<i>māj, mōj.</i>
<i>dōda-mōj^u</i>	<i>dod^amāj.</i>
<i>wōramōj^u</i>	<i>vur māj, vur^amōj.</i>
<i>wōlinj^u</i>	<i>vālinje.</i>
<i>tuj^u</i>	<i>tuj.</i>
<i>gāt^u</i>	<i>gātij.</i>
<i>tsūj^u</i>	<i>tsaj, tsaj^{jy}.</i>
<i>wōj^u</i>	<i>vāj, vāj, vāj^v.</i>
<i>kōm^u</i>	<i>kām, kāma, kōm.</i>
<i>trōm^u</i>	<i>trōm.</i>
<i>satim^u</i>	<i>satim^v.</i>
<i>pōntsim^u</i>	<i>pāntsim, pānts^{vum}.</i>
<i>trēyim^u</i>	<i>triyim.</i>
<i>dōn^u</i>	<i>dān.</i>
<i>zabōñ^u</i>	<i>zabāñy.</i>
<i>diñ^u</i>	<i>diñy.</i>
<i>chōñ^u</i>	<i>chān^v.</i>
<i>kūñ^u</i>	<i>kan.</i>
<i>wālūñ^u</i>	<i>vālañy.</i>
<i>nūñ^u</i>	<i>nañy.</i>
<i>anūñ^u</i>	<i>anān^v, aneñy.</i>
<i>tshunūñ^u</i>	<i>tsaneñy.</i>
<i>panūñ^u</i>	<i>panen, panenⁱ, panen^v, paneñy, paniñy.</i>

KAULA	STEIN	KAULA	STEIN
<i>karüñ^u</i>	<i>karin^v, kareñy,</i> <i>kariny.</i>	<i>āmüts^u</i>	<i>āmuts.</i>
<i>sōñ^u</i>	<i>sāñ^v, sãⁱñy.</i>	<i>gamüts^u</i>	<i>gamuts.</i>
<i>wasüñ^u</i>	<i>vasanⁱ.</i>	<i>tsüj^umüts^u</i>	<i>tsajmats,</i> <i>tsajmats.</i>
<i>bikarmājētüñ^u</i>	<i>vikarmājiteñy.</i>	<i>hëkmüts^u</i>	<i>hekamats.</i>
<i>mōtūñ^u</i>	<i>mōteny.</i>	<i>mumüts^u</i>	<i>momuts.</i>
<i>bacāwüñ^u</i>	<i>bachāvinny.</i>	<i>tshuñ^umüts^u</i>	<i>tsuñye muts.</i>
<i>pakawüñ^u</i>	<i>pak^avañy.</i>	<i>wüñ^umüts^u</i>	<i>vun^vmut.</i>
<i>mōkalāwüñ^u</i>	<i>mokalāvañy.</i>	<i>pēmüts^u</i>	<i>p^vimats.</i>
<i>yüñ^u</i>	<i>yiny.</i>	<i>kür^umüts^u</i>	<i>karmuts,</i> <i>kurmuts.</i>
<i>cyōñ^u</i>	<i>ch^vān, ch^vānⁱ,</i> <i>ch^vān^v.</i>	<i>parzanöv^umüts^u</i>	<i>parza nāu mut.</i>
<i>chyōñ^u</i>	<i>chāny.</i>	<i>tröv^umüts^u</i>	<i>trau mut.</i>
<i>myōñ^u</i>	<i>myē, mēñy, m^vēn,</i> <i>myēn, m^vēñy.</i>	<i>rōts^u</i>	<i>rāts.</i>
<i>zūñ^u</i>	<i>zany, zaⁱn^v.</i>	<i>wōts^u</i>	<i>vāts, vāts.</i>
<i>ör^u</i>	<i>ār.</i>	<i>yüts^u</i>	<i>yits^a.</i>
<i>thür^u</i>	<i>tar, tür.</i>	<i>gōv^u</i>	<i>gau, gau, gāu.</i>
	<i>Cf. thüd^u.</i>	<i>shēstrüv^u</i>	<i>shast^aro.</i>
<i>ath^u, ü^u</i>	<i>atar.</i>	<i>büz^u</i>	<i>bōz.</i>
<i>kūr^u</i>	<i>kūd, kūr, khūd.</i>	<i>hünz^u</i>	<i>hanz, hunz.</i>
	<i>See also kūd^u.</i>	<i>gurēn-hünz^u</i>	<i>gur^ven-hanz.</i>
<i>kür^u</i>	<i>kar, kaⁱrⁱ.</i>	<i>yihünz^u</i>	<i>yihās.</i>
<i>phikir^u</i>	<i>fik^ar, phikir.</i>	<i>sünz^u</i>	<i>san, sunz,</i> <i>sanzüy, sünz.</i>
<i>t^al^u, r^u</i>	<i>tular.</i>	<i>khāwanda-sünz^u</i>	<i>kāvandasunz.</i>
<i>māch-t^al^u, r^u</i>	<i>māch tular.</i>	<i>pādashāha-sünz^u</i>	<i>pādshāh sanz,</i> <i>pādshāhasanz.</i>
<i>mür^u</i>	<i>mār.</i>	<i>pādashēha-sünz^u</i>	<i>pādshahāsanz,</i> <i>pādshahāsanz.</i>
<i>minē-mür^u</i>	<i>mīng^a mār.</i>	<i>rājē-sünz^u</i>	<i>rājasanz,</i> <i>rājasanz.</i>
<i>nür^u</i>	<i>nur.</i>	<i>mōlⁱ-sünz^u</i>	<i>māⁱlⁱ-sanz,</i> <i>māⁱlisanz,</i> <i>māⁱlisanz.</i>
<i>tür^u</i>	<i>tar.</i>	<i>āmⁱ-sünz^u</i>	<i>amisanz,</i> <i>amisanz.</i>
<i>tsür^u</i>	<i>tsūr.</i>	<i>gölāma-sünz^u</i>	<i>gulāmasanz.</i>
<i>zēr^u</i>	<i>zēr, z^vēr.</i>	<i>tāmⁱ-sünz^u</i>	<i>taⁱmisanzüy.</i>
<i>ös^u</i>	<i>ās.</i>	<i>sōna-sünz^u</i>	<i>sunasanz.</i>
<i>phüt^u</i>	<i>phut.</i>	<i>phakīra-sünz^u</i>	<i>fakīrasanz,</i> <i>fakīrasanz.</i>
<i>rüt^u</i>	<i>rat.</i>		
<i>bōts^u</i>	<i>bāts, bāts.</i>		
<i>dits^u</i>	<i>dits.</i>		
<i>khüts^u</i>	<i>khats, kats.</i>		
<i>kits^u</i>	<i>kits.</i>		
<i>kōts^u</i>	<i>kāts.</i>		
<i>adālüts^u</i>	<i>adālat.</i>		

KAULA	STEIN
sōnara-sünz ^ü	sunar sanz, sunarsanz.
wörüz ^ü	vurudz.
wuz ^ü	đaj.
nāyēz ^ü	nāyiz.

Words ending in u
gatshu gatsu.
nu nu.

Word ending in ū
saniyāsū sanyās^a.

Words ending in b

āb	āb.
sabab	sabab.
dab	dab.
dōb	dob.
gōb	gāb.
khāb	kāb, kāv.
khūb	khūb.
sōhib	sāhib.
wahab	vahab.
par wahab	parvahab.
mōjub	mōjub.
phamb	phamb, pamb.
sōb	sāb.
tab	tap.
kitāb	kitāb.
jēwāb	jāvāb.
sawāb	savāb.

Word ending in c

kharc^a kharcj.

Words ending in d or ḍ

had	had ^a .
khōḍ	khōḍ.
kōḍ	kād, kād, kād, kāḍ.
kākad	kākad, kakad.
lad	lad.

KAULA	STEIN
jēl ^a d	jal ^a d.
mad	mad ^a .
hamud	hamud.
ahmad	ahmad.
mahmad	mahamad, muhammad.
nād	nād.
and	and.
band	band.
ganḍ	gand.
shānḍ	shānḍ.
yārkanḍ	yārkanḍ.
pasanḍ	pasand, pasand
khā ^a and	khāvand, kāvand.
dard	dard.
murād	murād.
vir ⁱ d	ṛir ⁱ d.
rasad	rasat.
wustād	ustād, vustad, vustād.
vad	vad.
yād	yād.
nōyid	nāyid.
phār ⁱ yād	pharyād, pheryād.
zad	zad.
zid	zid.
muhimzad	mohim zad.

Words ending in ḡ

bāḡ	bāḡ.
bāḡ	bāḡ.
lāḡ	lāḡ.
mōv lāḡ	maulāk.
nāḡ	nāḡ.
palang	palang, palang, palang.
mang	mang.
prang	prang.
wutsha-prang	vuts ^a prang.

KAULA STEIN

zang zang.

drāg drāg.

yēg yeg.

Words ending in h

āh ah.

bēh be.

bōh bo, bu.

marhabāh marhaba.

subuh subu.

hēch hech.

wuch vuch.

dah da.

dōh do, doh.

dūh dii.

judāh zhudā.

ajādāh azhda.

sadāh sadau.

wustādāh vustāda.

alvidāh al vida.

yēdāh yerā.

gāh ga, gā, gah.

āgāh āga.

bēgāh begā.

pagāh pagā, pagā.

hargāh har ga, har gā,
hargā.shōra-gāh shōra ga,
shōragā.hēh h^{ve}.shūbihēh shuybehe,
shūybihe.

chēh sha, che, chu.

chih che, chi, chu,
ch^{va}.

chih chī.

chuh che, chu, chuh.

pātashēhāh pādshāh.

khēh k^{ve}.

akkāh akha.

dādkhāh dād kha.

KAULA STEIN

shēh she.

shēhan-shāh shāhanshāh.

pātashāh pādshah,

pādshāh,

pād^{ve}shāh.

pātashēh pādshah,

pādshāh,

pād^{ve}shāh.kuh^{va}āh kuṭha.

rāthāh rātha.

sāthāh sātha.

sēthāh setā, setā, sethā,
sethā.kēntshāh kh^{ve}ē, kh^{ve}ē tsā,
khyē, khyē tsā,
khyētsā, kēn^{ve}tsā,
kēn^{ve}tsā, kētsā,
k^{ve}entsā, k^{ve}ētsā,
k^{ve}ētsā, k^{ve}ētsā,
k^{ve}ētsā. kyē tsā,
kyētsā.

jāh ja, jā.

akh ak, akh.

ākḥ āk.

kāh ka.

kāh kah.

kēh khyē, k^{ve}e, k^{ve}ē,
kyā, kyē.

kih kih.

bēkh b^{ve}ēk, byēk.

labakh labak.

sabakh sabak.

dikh dik.

kādik ka^{ve}dik, karik,
ka^{ve}rik.kūd^{va}kh kaḍuk.

koḍukḥ kuruk.

bandūkh bandūk.

sapadakh sapadaḥ.

yīd^{ve}kāh īdgāh.

nazdikh nazdik.

KAULA	STEIN
<i>gōkh</i>	<i>gāk.</i>
<i>lagakh</i>	<i>lagak.</i>
<i>lagēkh</i>	<i>lagik.</i>
<i>chēkh</i>	<i>chak, chek.</i>
<i>chikh</i>	<i>chuk.</i>
<i>chukh</i>	<i>chuk, chuka.</i>
<i>wuchakh</i>	<i>vuchak.</i>
<i>wuchikh</i>	<i>vuchuk.</i>
<i>wuchukh</i>	<i>vuchuk, vucuk.</i>
<i>wuch^ukh</i>	<i>vuchuk.</i>
<i>wuchⁱhakh</i>	<i>vuch hak.</i>
<i>katikō chukh</i>	<i>kati kōchuk.</i>
<i>khēkh</i>	<i>kyek.</i>
<i>samokhukh</i>	<i>sam^a kukh.</i>
<i>dimahakh</i>	<i>dim^a hak.</i>
<i>phakh</i>	<i>phak.</i>
<i>dop^uhakh</i>	<i>dop hak, dophak</i>
<i>karahakh</i>	<i>kar^a hak.</i>
<i>kor^uhakh</i>	<i>kur hak.</i>
<i>kgruhukh</i>	<i>kar^u huk.</i>
<i>shēkh</i>	<i>shak, shōk.</i>
<i>ash^ekh</i>	<i>ashik.</i>
<i>pōshākh</i>	<i>poshāk.</i>
<i>mūth^ukh</i>	<i>motuk.</i>
<i>won^uthakh</i>	<i>vunthak.</i>
<i>gatsakh</i>	<i>gatsak.</i>
<i>dāpⁱzihēkh</i>	<i>dabza hek,</i> <i>dabzi hek.</i>
<i>likh</i>	<i>lekh.</i>
<i>lōkh</i>	<i>lōk.</i>
<i>tasalī kēh</i>	<i>taslīka.</i>
<i>tulukh</i>	<i>tuluk.</i>
<i>wōlikh</i>	<i>vālik.</i>
<i>zōlukh</i>	<i>zāluk, zāluk.</i>
<i>makh</i>	<i>mak.</i>
<i>ditⁱmakh</i>	<i>dit^amak.</i>
<i>dapyāmakh</i>	<i>dap^aamak.</i>
<i>ankāh</i>	<i>anka, ankā.</i>
<i>ānikh</i>	<i>anik, ānik.</i>
<i>anukh</i>	<i>anuk.</i>
<i>onukh</i>	<i>anuk, unuk.</i>

KAULA	STEIN
<i>chunakh</i>	<i>chu nak.</i>
<i>tshunukh</i>	<i>tsunuk.</i>
<i>shēnākh</i>	<i>shināk.</i>
<i>dop^unakh</i>	<i>dop^u nak,</i> <i>dop^unak,</i> <i>dopu nak,</i> <i>dopunak.</i>
<i>kārⁱnakh</i>	<i>kaⁱrinak.</i>
<i>kor^unakh</i>	<i>kurnak.</i>
<i>māranakh</i>	<i>mārenak,</i>
<i>rūt^unakh</i>	<i>rut^unak.</i>
<i>dyut^unakh</i>	<i>dyut^unak,</i> <i>dyutanak,</i> <i>dyūt^unak.</i>
<i>tsōnukh</i>	<i>tsānuk.</i>
<i>hōw^unakh</i>	<i>hāy nak.</i>
<i>thōw^unakh</i>	<i>thāvnak.</i>
<i>zānakh</i>	<i>zānak.</i>
<i>ūñ^ukh</i>	<i>añyik.</i>
<i>kaññēkh</i>	<i>kanyek.</i>
<i>vañēnakh</i>	<i>vañye nak.</i>
<i>pākh</i>	<i>pāk.</i>
<i>dopukh</i>	<i>dopuk.</i>
<i>rakh</i>	<i>rakh.</i>
<i>būr^ukh</i>	<i>bar^ak, barāk.</i>
<i>mōbārakh</i>	<i>mubāarak.</i>
<i>drākh</i>	<i>drāk.</i>
<i>shrākh</i>	<i>shrāk.</i>
<i>shērīkh</i>	<i>sherik.</i>
<i>krēkh</i>	<i>krāk, krēk,</i> <i>krēkh.</i>
<i>karakh</i>	<i>karak.</i>
<i>karēkh</i>	<i>kaⁱrik, kaⁱrikh.</i>
<i>kārikh</i>	<i>kārik.</i>
<i>korukh</i>	<i>karuk, koruk,</i> <i>kuruk.</i>
<i>kūr^ukh</i>	<i>karuk.</i>
<i>porukh</i>	<i>paduk.</i>
<i>phut^uruk</i>	<i>phut^uruk.</i>
<i>āsakh</i>	<i>āsak.</i>
<i>ōsukh</i>	<i>āsuk, ōsuk.</i>

KAULA	STEIN
<i>khasakh</i>	<i>khasak.</i>
<i>mushtākh</i>	<i>mushtāk.</i>
<i>wātak</i>	<i>vātak.</i>
<i>dyutukh</i>	<i>d^vūtuk,</i> <i>d^vutuk,</i> <i>d^vūtuk,</i> <i>dyutuk.</i>
<i>hyotukh</i>	<i>h^vūtuk.</i>
<i>dits^ūkh</i>	<i>ditsuk.</i>
<i>thōvikh</i>	<i>thāvik.</i>
<i>thōv^ūkh,</i>	<i>thāvuk.</i>
<i>milūv^ūkh</i>	<i>mil^vuk.</i>
<i>trōwukh</i>	<i>trāvuk.</i>
<i>yēkh</i>	<i>yek.</i>
<i>āyēkh</i>	<i>āyak.</i>
<i>byākh</i>	<i>b^vek, byāk.</i>
<i>byēkh</i>	<i>b^vek.</i>
<i>bacyōkh</i>	<i>bachōk.</i>
<i>lōyikh</i>	<i>lāyak.</i>
<i>lōyukh</i>	<i>lāyuk.</i>
<i>nyūkh</i>	<i>nyūk.</i>
<i>anyūkh</i>	<i>anyūk.</i>
<i>niyēkh</i>	<i>niyak.</i>
<i>pēyēkh</i>	<i>p^veyak.</i>
<i>h^arēyēkh</i>	<i>h^arēyek.</i>
<i>karyūkh</i>	<i>karūk.</i>
<i>mōryūkh</i>	<i>mār^vūk,</i> <i>mā^rryūk.</i>
<i>bōzakh</i>	<i>bōzak.</i>
<i>dīzikh</i>	<i>dīz^vek.</i>
<i>lazakh</i>	<i>lazak.</i>
<i>nīzikh</i>	<i>n^vazik, n^vēzik,</i> <i>n^vēzik, nazdik,</i> <i>nēzik.</i>
<i>dāp^zēkh</i>	<i>dābzik.</i>
<i>sapüz^ūkh</i>	<i>sap^azak.</i>
<i>ālāh</i>	<i>alla, allāh.</i>
<i>bulbulāh</i>	<i>bulbula.</i>
<i>luh-luh</i>	<i>lolo, lölō.</i>
<i>kālāh</i>	<i>kāla.</i>
<i>salāh</i>	<i>salā.</i>

KAULA	STEIN
<i>sölāh</i>	<i>sālā.</i>
<i>zālāh</i>	<i>zālā, zālā.</i>
<i>shēmāh</i>	<i>shamā, shamā.</i>
<i>kōm^ūāh</i>	<i>kāma.</i>
<i>tamāh</i>	<i>tamā.</i>
<i>maṭi māh</i>	<i>maṭⁱma.</i>
<i>wumāh</i>	<i>vuma.</i>
<i>nōh</i>	<i>nu.</i>
<i>bīnāh</i>	<i>bīnā.</i>
<i>dānāh</i>	<i>dānā.</i>
<i>gōnāh</i>	<i>guna</i>
<i>wuchunāh</i>	<i>vuchuna.</i>
<i>zanānāh</i>	<i>zanānā.</i>
<i>viḡⁱnāh</i>	<i>viḡⁱnyā.</i>
<i>daph</i>	<i>dap.</i>
<i>thaph</i>	<i>tap, thap, thaph.</i>
<i>shāph</i>	<i>shāp.</i>
<i>kuluph</i>	<i>kulup.</i>
<i>sar^aph</i>	<i>sarp.</i>
<i>yinsāph</i>	<i>insāf, yin sāf.</i>
<i>yūsūph</i>	<i>yūsūf, yūsuf.</i>
<i>tāph</i>	<i>tāp.</i>
<i>rāh</i>	<i>ra.</i>
<i>brōh</i>	<i>brō.</i>
<i>brūh</i>	<i>broh.</i>
<i>khabarāh</i>	<i>kabara.</i>
<i>brūh-brūh</i>	<i>bro-bro.</i>
<i>shēharāh</i>	<i>shehra.</i>
<i>phakīrāh</i>	<i>fakīra.</i>
<i>phikirāh</i>	<i>fik^ara.</i>
<i>trēh</i>	<i>tre.</i>
<i>trih</i>	<i>tre.</i>
<i>vyūr^ūāh</i>	<i>yūra.</i>
<i>nazarāh</i>	<i>nazar.</i>
<i>sōh</i>	<i>sā, su.</i>
<i>suh</i>	<i>so, su.</i>
<i>gāsh</i>	<i>gāsh.</i>
<i>hōsh</i>	<i>hōsh.</i>
<i>khash</i>	<i>kash, pash.</i>
<i>khōsh</i>	<i>khush, khush.</i>
<i>phāsh</i>	<i>phāsh.</i>

KAULA	STEIN	KAULA	STEIN
yih suh	yisu.	rahath	rahat.
nāsh	nāsh.	mārahath	mār ^a hat.
nish	nish.	ḍāshith	ḍēshith.
ōl ⁱ -nāsh	āl ⁱ nāsh.	mashith	ma ^s shit.
manōsh	manōsh.	mathith	matit.
mē-nish	m ^e enish.	wōthith	vuthit, vutit.
pēsh	pēsh.	ḍyūthuth	ḍyūthut.
pharōsh	pharōsh.	kath	kat, kath.
trēsh	trās, trēsh.	kēth	k ^e t, k ^y et, kh ^v ath, khyath.
wōsh	vōsh.	akith	a ⁱ kith.
gwāsh	ghāsh, gāsh.	kōtāl	kōta.
ta wōsh	tavōsh.	nōktāh	nukhta.
yīsāh	īsā.	sak ^a th	sak.
bakh ^a cōyish	bakcāyish, bakhshāyish.	pōlith	pā ⁱ lith.
ath	at, at ⁱ , at, at ⁱ , a ⁱ t ⁱ , ath.	tulith	tulit.
ōth	āth.	wōlith	vālith.
tih	ti.	zōlith	zālith.
bōj ⁱ -bath	bāj ^a vat.	math	mat.
dīth	dīt.	yimāmath	yimāmat.
kaḍith	ka ⁱ rit, ka ⁱ rit, ka ⁱ riith.	tāmath	tāmat.
gandith	gandit.	yāmath	yāmat.
wōridāth	va ⁱ r ^v dāth.	khazmath	kismat.
gath	gat.	khizmath	khismat.
lōgith	lāgith.	nūth	n ^v it.
shōngith	shungit.	anith	anith.
hath	hat, hat.	bōnth	bōnt.
hēh	het, hit, hitsan, h ^v et, h ^v eth, h ^v eth.	amānath	amānat.
bihith	behit, bihit, bihith.	brōnth	brōnt.
khath	khath.	wanith	vanit.
tākhkhūth	tākhūth, tākūt.	zīnith	z ^v ēnith.
daskhath	daskath.	wūñ ^u th	vañyit.
ma ^s lahath	musla ^q hat, muslahat.	path	pat, path.
nahith	nahit.	pēth	p ^v et, p ^v et, pyet, pyet, p ^v eth, p ^v eth.
ziyāphath	ziāfat.	bāpath	bāpat.
		hāpath	hāpat.
		hāputh	hāput.
		papith	papit.

KAULA	STEIN	KAULA	STEIN
rāth	rāt, rāth.	wasith	vasit.
rēth	rit, r ^v eth.	sōyīsth	sāyist.
raṭh	rat.	tath	tat, tath, tat ^v .
barith	barit.	khatith	ka ^t tith.
sōmb ^a rith	sumbrit.	raṭith	raṭit, raṭit.
khōrāth	khārāt.	mōkh raṭith	mokraṭit.
phirith	phirit.	tsaṭith	tsa ^t tith.
phīrith	phērit, phīrit, phērith, phe ^t rith.	wōtith	vātit, vā ^t tith.
shīrith	shērit.	dabōvith	dabāvit.
watharith	vata ^t rith.	wath	vat, vath.
karēth	ka ^t rit.	wāth	vāt.
karith	kari ^t , karit, ka ^t rit, ka ^t rit, ka ^t rith, ka ^t rit.	wōth	vut.
koruth	karut, kurut.	wōth	vut, vut.
marith	marit.	hōwuth	hāvut.
mārath	mārat.	thāwath	thāvat.
mōrith	mā ^t rit.	thōvuth	thāvit.
nērith	nērit, nē ^t rith.	wōkavith	vok ^a vit.
prath	prat.	sōmb ^a rōwuth	sōmb ^a rāvuth.
pōrith	pā ^t rit.	trōvith	trāvit, trā ^t vit, trā ^t vith.
pūrith	pā ^t rit.		trā ^t vit.
sōrith	sā ^t rit.	tsāv ath	tsāvat.
sūrath	sūrath.	yēth	yat.
khōbsūrath	khāb surat, khōbsurat, khōb sūrat, khōbsūrat, khōb-sūrath.	yith	yat, yat, yet, yath.
mutsarith	muts ^a rit.	tarbyēth	taṛa byat.
dōh ta rāth	dokht ^a rāt.	mashīyēth	mashīyat.
sath	sat, sath.	zuryāth	zur yāt.
sāth	sāth.	nasīyēth	nasīyat.
rukhsath	rukhsat, rukhsath.	nās ^t yēth	na ^t s ^t yat, na ^t sīyat.
kōsith	khāsīt, khā ^t sith.	was yith	vasyat, vasyat.
lāl sath	lāl ^a sat.	zāth	zāth.
phursath	fursath.	būzith	bōzit.
wasth	vast.	būzuth	bōzuth.
		munazāth	mun ^a zāt.
		dēva-zāth	dyav ^a -zāth.
		ts ^a h	su, tsā, tsā, tsī, tsu.
		atsh	ats.
		gats ^h	gats, gats ^t .

KAULA	STEIN
shōtsh	shūts.
shēkhtsāh	sakhtsa.
kēntsāh	k'ētsa.
tsōratsh	tsōrastq.
vih	v ^{ve} .
wōh	voh.
dawāh	dava, davā.
dāvāh	dāvā.
hawāh	havā.
bēnawāh	bē navā.
siwāh	siva.
photuwāh	photu va.
nčcyuvāh	nichuwa.
yih	ye, yi, yim, yiy.
yuh	yi.
yüh	yi, yü.
tōb'yāh	tā'bya.
khyuh	khyau.
āth ⁱ kyāh	at'kyā.
kyāh	k'a, kya, kyā, kyah. Cf. kyā.
ās ⁱ kyāh	as'kya.
wārayāh	vārya, vārya.
kōtyāh	kāi t'a, kā't'a, kāt'tya.
āyē yih	āyīye.
z ^a h	zq, ze, z ^{vi} .
zāh	za.
hānzāh	hānzq.

Words ending in j

bāj	bāj ^a , bāja.
khar ^a j	kharj, khar ^a j.
māhrāj	mahr ^a rāj.

Words ending in l

bulbul	bulbul.
dil	dil.
badal	badal.
gāl	gāl.
hāl	hāl.
bōd'hāl	bānd'hāl.

KAULA	STEIN
phal	phal.
tsatāhāl	tsat ^a hāl, tsāt ^a hāl.
jēl	jāl.
kāl	kāl.
shēkal	shakal.
lāl	lāl, lāl ^a , lal.
alil	alil.
dalil	dalil.
zalil	zalil.
māl	māl, māl ^a .
mōl	mul.
lālmāl	lāl māl.
nāl	nāl.
pal	pal.
as ^a l	asl, asal.
tal	tal, thal.
chēh tal	chetal.
putal	putal.
wātal	vātal.
mārawātal	mārāvātal.
tsāwul	tsāvul.
sawāl	savāl.
kuṭ ^a wāl	kuṭvāl, kuṭ ^a vāl.
pyāwal	pyāv ^a lq.
azal	azal, azāl.

Words ending in m

ām	ām.
dim	dim.
ādam	ādam.
kadam	kadam, kadam.
mukadam	mukadam.
sapodum	sap ^a num.
yīdam	īdam.
gōm	gōm.
mangun	mangum.
chēm	cham, chem.
chim	chim, chum.
	ch ^u m, chyum
chum	chum, chum ^a , chum ^u .

KAULA	STEIN
larē chim	larichim.
lōhlarē chim	lō larichim.
wuchēm	vuchun.
wuchim	vuchun
gōham	gōham.
lagaham	lag ^h ham.
tagihēm	tag ^h eham.
pātashēham	pādshaham, pādshaham, pādshaham.
khām	khām, kām.
muhim	mohim, muhim, muh ^h im.
dop ^h ham	dop ham.
yibrāhim	ibrāhim.
mōr ^h ham	mōrham.
khāshēm	khāshim.
dyūthum	dyūthum.
kūr ^h tham	k ^h r tam.
tsē kūr ^h tham	tsik ^h r tam.
gatsēm	gats ^h em.
kam	kam.
hakīm	hakīm.
hukum	hukam, hukm, hukum.
mahkam	mah kam, mahkam.
lākam	lākam.
aslāmalaikum	aslā malaikum.
wālaikum	vālai kum.
ālam	ālam.
gōlām	gulām.
halam	halam.
salām	salām, salāma.
zulm	zulm.
nam	nam.
nōm	nom.
lod ^h nam	lud ^h nam, lud ^h nam, ludnam.
gatshanam	gatse nam.

KAULA	STEIN
wālanam	vāle nam.
tsōn ^h nam	tsāny nam.
dapanam	dapanam.
dop ^h nam	dopu nam.
dōr ^h nam	dā ^h ri nam.
harēnam	ka ^h ri nam.
karinam	karnam.
kor ^h nam	kur nam, kur ^h nam
tōr ^h nam	tā ^h ri nam.
tsāt ^h nam	tsel ^h nam.
wanum	vanum.
hāwanam	hāv ^h nam.
hōw ^h nam	haunam.
thōw ^h nam	thā ^h nam.
trōw ^h nam	traunam, trāunam, trā ^h nam.
lōy ^h nam	lāy ^h nam.
añām	añyām.
arām	arām.
bar ^h am	baram.
garam	garm.
mah ^h ram	mah ^h ram.
karēm	kairim.
kārim	karim, ka ^h rim
kūr ^h m	karim.
yikrām	ikrām.
narm	naram.
kasam	kasm, khasam, kasam.
kas ^h am	kas ^h m.
āsīm	āsim.
ōsum	āsum.
tam	tam.
tim	tim, tim ⁱ , tim ^v .
tum	tum.
ditam	ditam.
ditim	ditim.
bēhtam	beh tam.
wuch'tōm	wuch tōm.

KAULA	STEIN
khētam	k ^{ve} tam.
hāvtam	hāvtam.
thāvtam	thāvtam, thāv tam.
yitam	yitam.
bōztam	bōz tam.
thāvum	thāvum, tāvum.
dop ^v vam	dopūm.
vāvim	vavim.
yim	yim.
āyām	āyām.
āyēm	āyem.
diyūm	diyūm.
gayēm	gayem.
tshājyām	tśān ^v jām.
anyūm	añyūm.
banyōm	ban ^v ām.
wanyūm	van ^v ūm.
pyōm	pyōm.
pēyēm	peyem.
dapyām	dap ^v ām.
dāp ^z ēm	dap ^z im.

Words ending in n

an	an.
bōn	bun.
bāban	bāban.
shūbān	shōbān, shūbān.
sōhiban	sāhiban.
lobun	lobun.
sōban	sāban.
biyābān	biyā bān.
zabān	zabān.
kālacēn	kāl ^z chen.
racēn	rachen.
dōn	don.
ūdēn	dāden.
gaḍān	garān.
gūḍun	guḍun.
tshadān	tśarān.

Cf. tshārān.

KAULA	STEIN
kadan	karan.
kaḍān	kaḍān, karān.
kaḍōn	korōn ^v .
kadun	karun.
koḍun	koḍun, kudun, korun, kurun.
kūḍūn	kaḍin, kaḍun.
lodun	lodun, ludun.
mōdān	mādān, ma ⁱ dān, maidān.
gānḍin	gandin.
gonḍun	gundun.
sandēn	sandin, sandyan.
pātashēha-sandēn	pādshahas sandyān.
tasandēn	tasanden.
gardan	gardan.
wadān	vadān.
nōyidan	nāyidan, nā ⁱ ydan.
zādan	zādan.
pātashāhzādan	pādshāh zādan, pādshāhzādan.
lagān	lagān.
lōgun	lāgun, lōgun.
nāgan	nāgan.
nigīn	nigīn.
mangān	mangān.
pargan	pargan.
martawāgan	martsevāgan.
zāgān	zāgān.
han	han, han, hen.
bahan	bahān.
bēhān	bikān.
subhān	subhān.
sub ^o han	suban.
chān	chān, ch ^v ān.
achēn	achan.
lich ^u n	lichin.
wuchān	vuchān.

KAULA	STEIN
<i>vuchin</i>	<i>vuchän.</i>
<i>vuch^un</i>	<i>vuchan, vuchin,</i> <i>vucun.</i>
<i>vuchun</i>	<i>vuch^un, vuchun,</i> <i>vucun, vucun^a</i>
<i>wuchahan</i>	<i>vucehan.</i>
<i>shëhan</i>	<i>shahan.</i>
<i>pätashahan</i>	<i>pädshahan.</i>
<i>pätashëhan</i>	<i>päd^ashahan,</i> <i>pädshahan,</i> <i>pädshahan,</i> <i>pädshahan,</i> <i>pädshahan.</i>
<i>ratshi-han</i>	<i>ratsa han.</i>
<i>khän</i>	<i>khän.</i>
<i>khën</i>	<i>khyen.</i>
<i>ökhun</i>	<i>äkhun, äkhun.</i>
<i>köd-khär</i>	<i>käd khän.</i>
<i>likhan</i>	<i>likhan.</i>
<i>likhän</i>	<i>lekhän.</i>
<i>mahalakhän</i>	<i>mahala kän,</i> <i>mah^alakhän.</i>
<i>lyukhun</i>	<i>likhun.</i>
<i>musla-han</i>	<i>must^ahan.</i>
<i>k^anahan</i>	<i>kan^ahan.</i>
<i>pinhän</i>	<i>pin häm.</i>
<i>pahän</i>	<i>pahan, pahan.</i>
<i>taraphan</i>	<i>tarfan.</i>
<i>yüsüphan</i>	<i>yusüfan.</i>
<i>kärⁱ-han</i>	<i>käⁱdⁱhen.</i>
<i>nära-han</i>	<i>när^ahan.</i>
<i>shën</i>	<i>shen.</i>
<i>dëshän</i>	<i>dëshän.</i>
<i>nishin</i>	<i>nishan, nishin,</i> <i>nisan.</i>
<i>nishin</i>	<i>nishin.</i>
<i>hamnishin</i>	<i>ham nishin.</i>
<i>athan</i>	<i>athan.</i>
<i>bata-han</i>	<i>battahan.</i>
<i>tshëth han</i>	<i>tsethan.</i>
<i>kathan</i>	<i>kathen.</i>

KAULA	STEIN
<i>pöthin</i>	<i>päthin, pätin.</i>
<i>kärⁱthan</i>	<i>käⁱrtan.</i>
<i>ös^uthan</i>	<i>östan.</i>
<i>tsun</i>	<i>tsün.</i>
<i>gathan</i>	<i>gatsan.</i>
<i>gathän</i>	<i>gatsän, gatsun.</i>
<i>pryutshun</i>	<i>prütsun.</i>
<i>davahan</i>	<i>davahan.</i>
<i>mökalawahun</i>	<i>muk^aläva hun.</i>
<i>jän</i>	<i>jän.</i>
<i>dujän</i>	<i>dujän.</i>
<i>räjën</i>	<i>räjan.</i>
<i>tuj^un</i>	<i>tuh jin, tujen,</i> <i>tujy^en.</i>
<i>kan</i>	<i>kan.</i>
<i>kun</i>	<i>köna, kun.</i>
<i>ö-kun</i>	<i>ökun.</i>
<i>path-kun</i>	<i>pat^a kun,</i> <i>patkun.</i>
<i>lëkan</i>	<i>lekan, l^eekan.</i>
<i>lökan</i>	<i>lökan.</i>
<i>mulkan</i>	<i>mulken.</i>
<i>makän</i>	<i>makän.</i>
<i>lä-makän</i>	<i>lä makän.</i>
<i>shënäkan</i>	<i>shinäkan.</i>
<i>pakän</i>	<i>pakän.</i>
<i>pakun</i>	<i>pakun.</i>
<i>märakan</i>	<i>mär^akan.</i>
<i>miskin</i>	<i>miskin.</i>
<i>cälän</i>	<i>chälän</i> <i>chälüna.</i>
<i>ningalän</i>	<i>ning^alän.</i>
<i>hëlen</i>	<i>helen.</i>
<i>cholun</i>	<i>cholun, chulun.</i>
<i>phölän</i>	<i>phölün.</i>
<i>shölän</i>	<i>shölän.</i>
<i>mökalan</i>	<i>muklan.</i>
<i>lälan</i>	<i>lälan.</i>
<i>malan</i>	<i>malan.</i>
<i>krälan</i>	<i>krälan.</i>
<i>tsälän</i>	<i>tsälän.</i>

KAULA	STEIN
tulān	tulān.
tulin	tulin.
tulun	tulun.
putalēn	putalin.
wātalan	vāt ^l lan, vāt ^l lan.
mārawātalan	mūr ^l vātalan, mūr ^l vātalan, mārawāt ^l lan, māre vāt ^l lan, māre vāt ^l lan, mārevāt ^l lan, mārevātalan.
tsalān	tsalān.
walān	valān.
wālān	vālān.
wālun	vālun.
wolun	vulun.
kut ^l wālān	kotvālān, kutvālen.
mukadaman	mukā daman.
gāman	gāman.
shāman	shāman.
lamān	lamān.
gōlāman	gulāman, gulāman.
nōman	nomān.
armān	armān.
asmān	asmān.
sāmān	sāmān.
timan	timan, timan.
yiman	yiman, yiman.
sulaymān	sulaymān.
mizmān	mēz ^l mān.
nīn	nīñy.
anān	anān.
anōn	anōn.
anun	anun, anun.
onun	anun.
banān	banān.
d ^a nān	dōnān.
khānan	kānan.

KAULA	STEIN
kōd-khānan	kādkhānen.
nishinan	nishīngn, nishīngn.
hamnishinan	ham nishīnan, ham nishīngn.
tshanān	ts ^a nān.
tshunun	tsunin.
k ^a nan	kānan.
k ^a nān	kānān.
asmānan	as ^a mānan.
lōnān	lōnān.
nanān	nanān.
pananēr	panenen, paneneñy, panen ^v en.
tiy nanān	tinanān.
zanānan	zanānan, zanānan.
panin	pan ^v en.
shētānan	shēlānan.
wanan	vanan, vanan, vanūn.
wanān	vanān.
wanun	vanun.
wonun	vunun.
cyānēn	chān ^v en, ch ^v āñyen.
myānēn	myānen.
zānan	zānan.
zanēn	zanen, zan ^v en.
zēnan	z ^v ēnan.
zēnān	zēnān.
īñ ^l n	añyēn, anyin.
tshuñ ^l n	tsin ^v an, tsīñyen.
zanēn	zan ^v yen.
pān	pān.
dapān	dapān, dapān, dopān.
dapun	dapun.
dopun	dopun.
borun	borun, burun.

KAULA	STEIN
sömb ^a rān	sumb ^a rān.
dūran	dūran.
gudarun	gud ^a run.
töyiphdāran	tā ⁱ fādāran
kārdāran	kārdāran.
garan	garān.
bög ^a rēn	bāg ^a ren.
södāgūran	södāgarān, södāgūran.
āhan-gārān	ahengārān.
harān	harān.
khōran	kurān.
phērān	phērān.
thakarān	tah ^a rān.
wōtharān	vutherān, vutharān ^v .
tshārān	tsārān. Cf. tshādān.
mējēran	mējāran.
karān	karān.
karēn	ka ⁱ rin, ka ⁱ rin.
kārin	ka ⁱ rin, ka ⁱ rin.
karun	karun.
korun	ka ⁱ run, korun, kurun.
kūr ^u n	karān, karun, karūn, ka ⁱ ran, ka ⁱ rin, korun.
phakīran	fakīran, fakīran.
lārān	lādān, lārān.
marān	marān.
mōrun	mārun, mōrun.
narān	narān.
nērān	nerān, nērān.
nērun	nērun.
paran	paran.
parān	paḍān, parān.
pīran	pīran.
porun	paḍun.

KAULA	STEIN
pör ^u n	pārān.
pūrun	pōrun, purun.
prārān	prārān.
srān	srān.
sārān	sārān.
misaran	misren.
trēn	tren.
tārān	tārān.
katarān	ka ⁱ rān.
pētarun	pitarun.
mutsarēn	mut ^a rin.
mutсорun	mut ^a rin.
jānāwāran	janavāran
yāran	yārān.
yīran	yīran.
yīrān	īrān.
guzarān	guzrān.
wazīran	vazīran, vazīran.
sān	sān.
āsūn	āsūn.
khasān	khasān.
kōsun	khāsūn, khōsun.
yīnsān	īnsān, yīnsān.
pōsan	pāsān, pāsān.
ōs ^u san	āsān.
wasān	vasān.
tān	tān.
ditin	dithin, dit ^a nās.
hatan	hatan.
pōkhtan	pukhtan.
shētān	shētān.
bikarmājētan	vikarmājītan.
latan	latan.
pōtēn	pōt ^u en.
hāpatan	hāpatan
rētan	rilan.
rotun	rotun, rutun.
baritēn	bart ^u en.
satan	satān, satān.
sötin	saitin, sā ⁱ tin, sā ⁱ tin.

KAULA	STEIN
<i>mastan</i>	<i>mast.</i>
<i>grēstēn</i>	<i>grēst^{en}.</i>
<i>nayistān</i>	<i>nayis tān,</i> <i>nayis tān^y.</i>
<i>tōtan</i>	<i>tōtan, tōtan.</i>
<i>vātān</i>	<i>vātān.</i>
<i>thāvtan</i>	<i>thāv^{tan}.</i>
<i>dyutun</i>	<i>d^yūthun, d^yutun,</i> <i>d^yūtun, dyutun,</i> <i>dyūtun.</i>
<i>hyotun</i>	<i>h^yūtun, hyūtun.</i>
<i>tsōn</i>	<i>tsun, tsuan.</i>
<i>bāsan</i>	<i>bāsan, bāsan,</i> <i>bāsen.</i>
<i>dits^{an}</i>	<i>ditsan, ditsan,</i> <i>ditsun.</i>
<i>hētsan</i>	<i>hitsan.</i>
<i>hēts^{an}</i>	<i>hitsan, hitsan,</i> <i>hitsun, h^yeten.</i>
<i>shēkhtsan</i>	<i>shakhtsan.</i>
<i>pāntsan</i>	<i>pāntsen.</i>
<i>van</i>	<i>van.</i>
<i>wān</i>	<i>vān.</i>
<i>bōwun</i>	<i>bāvun.</i>
<i>cēwān</i>	<i>ch^yavān.</i>
<i>nečivēn</i>	<i>nech^yvin,</i> <i>nechevin.</i>
<i>wōranēcivēn</i>	<i>vura n^yech^y vin.</i>
<i>divān</i>	<i>divān.</i>
<i>gōv^{an}</i>	<i>gāvun.</i>
<i>bāgvān</i>	<i>bāgvān.</i>
<i>hēwān</i>	<i>h^yevān.</i>
<i>hōwun</i>	<i>hāvun, hōvun.</i>
<i>chāwān</i>	<i>chāvān.</i>
<i>chāwun</i>	<i>chāvun.</i>
<i>khēwān</i>	<i>khayavān,</i> <i>kh^yevān,</i> <i>k^yavān.</i>
<i>thāwān</i>	<i>thāvān.</i>
<i>thōwun</i>	<i>thāvun.</i>
<i>lālāwān</i>	<i>lālāvān.</i>

KAULA	STEIN
<i>banōwun</i>	<i>banāvun.</i>
<i>manganōwun</i>	<i>mañge nāvun.</i>
<i>ḍakhanāwān</i>	<i>dakhe nāvān.</i>
<i>pakanāwān</i>	<i>pak^ynāvān.</i>
<i>khananōwun</i>	<i>khanenāvun.</i>
<i>tshanānōvin</i>	<i>tsanānāvin.</i>
<i>garanāwān</i>	<i>gara nāvān.</i>
<i>karanōwun</i>	<i>karanāvun.</i>
<i>karanōv^{an}</i>	<i>*kar navin^y.</i>
<i>wātanāwun</i>	<i>vāt^ynāvan.</i>
<i>wātanōwun</i>	<i>vāle nō vūn,</i> <i>vāt^ynāvun,</i> <i>vātqnāvun.</i>
<i>wātanōw^{an}</i>	<i>vātqnāvun.</i>
<i>wāna-wān</i>	<i>vān^yvān.</i>
<i>parzanāwān</i>	<i>parzenāvān.</i>
<i>parzanōwun</i>	<i>parze nā vūn,</i> <i>parze nā^y vūn.</i>
<i>pāwun</i>	<i>pāvun.</i>
<i>pēwān</i>	<i>p^yevān, p^yivān.</i>
<i>rivān</i>	<i>rivān.</i>
<i>trāwān</i>	<i>trāvān.</i>
<i>trōwun</i>	<i>trāvun, trāvun,</i> <i>trāvun.</i>
<i>trōv^{an}</i>	<i>trāvun.</i>
<i>nōturwān</i>	<i>nōt^yvān.</i>
<i>varlāwān</i>	<i>varlāvān.</i>
<i>yivān</i>	<i>yivān.</i>
<i>bāyēn</i>	<i>bāyen.</i>
<i>biyēn</i>	<i>beyen.</i>
<i>cēyēn</i>	<i>chayen.</i>
<i>khōdāyēn</i>	<i>khudāyen.</i>
<i>pātashōh^yēn</i>	<i>pātshahiyān.</i>
<i>kh^yōn</i>	<i>kh^yān, kyōn.</i>
<i>tu^yān</i>	<i>tu jān.</i>
<i>lāyān</i>	<i>lāyān.</i>
<i>lōyⁱⁿ</i>	<i>lāyin.</i>
<i>lōy^{an}</i>	<i>lāyin.</i>
<i>lōy^{un}</i>	<i>lāyin.</i>
<i>lōy^{un}</i>	<i>lāyun, lāyun.</i>
<i>khāl^yūn</i>	<i>khā^ylyūn.</i>
<i>wāl^yūn</i>	<i>vāl^yūn.</i>

KAULA	STEIN
<i>nyūn</i>	<i>nyūn.</i>
<i>niyūn</i>	<i>niyūn.</i>
<i>pēyin</i>	<i>p^yiyen.</i>
<i>mōryūn</i>	<i>māⁱryūn.</i>
<i>phuṭ^aryūn</i>	<i>phuṭa r^yūn.</i>
<i>zan</i>	<i>zan.</i>
<i>zān</i>	<i>zān.</i>
<i>zīn</i>	<i>zīn.</i>
<i>bōzan</i>	<i>bōzan.</i>
<i>bōzān</i>	<i>bozān, bōzān.</i>
<i>bōzun</i>	<i>bōzūn.</i>
<i>būzun</i>	<i>bōzun.</i>
<i>dazān</i>	<i>ḏazān.</i>
<i>tirandāzan</i>	<i>tīran dāzan.</i>
<i>lazan</i>	<i>lazaṇ.</i>
<i>lūz^un</i>	<i>lazun.</i>
<i>nāzan</i>	<i>nāzan.</i>
<i>rōzan</i>	<i>rōzan.</i>
<i>rōzān</i>	<i>rōzān.</i>
<i>sūzun</i>	<i>sōzun.</i>
<i>thōvⁱzēn</i>	<i>thāivzin.</i>
Words ending in <i>ñ</i>	
<i>āñ</i>	<i>āñy.</i>
<i>gōḏañ</i>	<i>gudāⁱny, gudeny, gudeñy.</i>
<i>kangañ</i>	<i>kangañ^y.</i>
<i>kañ</i>	<i>kañⁱ.</i>
<i>kiñ</i>	<i>kañⁱ.</i>
<i>kākañ</i>	<i>kākin^y.</i>
<i>tāñ</i>	<i>tāny^e, tāñy.</i>
<i>kus-tāñ</i>	<i>kustāny.</i>
<i>ot^u-tāñ</i>	<i>ottāñy, ot^utāñy.</i>
<i>yot^u-tāñ</i>	<i>yuttāñy.</i>
<i>yut^u-tāñ</i>	<i>yutāñy.</i>
<i>yotāñ</i>	<i>yū tāñy.</i>
<i>yutāñ</i>	<i>yutāñy.</i>
<i>wōñ</i>	<i>vu, vuny.</i>
<i>wūñ</i>	<i>vo, vu, vū, vun, vony, vun^y, vuny, voñy, vuñy.</i>

KAULA	STEIN
<i>pānawōñ</i>	<i>pane vāⁱnⁱ, pāne vān, pāne vāñy, pānevāñy, pane vāny.</i>
<i>pānawūñ</i>	<i>pānevāñy.</i>
<i>katawañ</i>	<i>kaṭa vañy.</i>
<i>yāñ</i>	<i>yāñy.</i>
Words ending in <i>r</i>	
<i>ār</i>	<i>ār.</i>
<i>bar</i>	<i>bār.</i>
<i>bār</i>	<i>bār.</i>
<i>gabar</i>	<i>gab^ar, gabar.</i>
<i>khabar</i>	<i>kabar, khab^ar, khabar, khabar.</i>
<i>bē-khabar</i>	<i>bē khabar.</i>
<i>ayālbar</i>	<i>ayāl bār.</i>
<i>nēbar</i>	<i>nebar, nebar.</i>
<i>barābar</i>	<i>barābar.</i>
<i>darbār</i>	<i>darbār.</i>
<i>sōbir</i>	<i>sābir.</i>
<i>tōbīr</i>	<i>tāⁱbīr.</i>
<i>zabar</i>	<i>zabar, zab^ar, zabar.</i>
<i>dar</i>	<i>dar, dar.</i>
<i>dūr</i>	<i>dūr.</i>
<i>bēdār</i>	<i>bedār, bēdār.</i>
<i>ḏīdār</i>	<i>ḏīdār.</i>
<i>bah^adūr</i>	<i>bah^adūr, bah^adūr.</i>
<i>andar</i>	<i>andar.</i>
<i>bēbi andar</i>	<i>bebind^ar,</i>
<i>nēnd^ar</i>	<i>nindar.</i>
<i>gar</i>	<i>gar.</i>
<i>gār</i>	<i>gār.</i>
<i>gōr</i>	<i>gār, gāⁱri.</i>
<i>agar</i>	<i>agar.</i>
<i>āgur</i>	<i>āgur.</i>
<i>parwardigār</i>	<i>parvardigār.</i>
<i>sōdāgar</i>	<i>saudāgar.</i>

KAULA	STEIN
sōdagār	saudāgar, saudāgar, sōdagār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yīngar.
zargar	zargar.
bōz'gār	bāzi gār.
hār	har.
bahār	bahār.
shēhar	shahar.
mashhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphūr	vāphūr.
shēmshēr	shamshēr.
nēth ^{ar}	nēth ^{ar} , n ^{ar} ētar.
pathar	pathar, putar, putar.
zahar	zahar, zehar.
mējēr	mējār.
kar	kar, kār.
kār	kār.
kōr	kōr.
bakār	bakār.
phakīr	fakīr.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kūkar.
nakār	nakār.
nōkar	naukar, nūūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bīmār, bīmār.

KAULA	STEIN
khumār	kumār.
shēhmār	shahmār, shahmār.
shumār	shumār.
bē-shumār	bē shumār, bēshumār.
kashmār	kashmār.
nār	nār.
nēr	nēr.
sōnar	sunar.
zār ^{ar} pār	zār ^{ar} pār, zār ^{ar} pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sār.
sēr	sēr.
sūr	sūr.
sūr	sūr.
sangsār	sang sār.
takhsūr	takhsūr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr ⁱ .
abtār	ābtār.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vir	vir.
bāwar	bāvar.
vumēdvār	vumēdvār.
jānāvār	jām ^{ar} vār, jānāvār.
savār	savār.
baktāvār	bakhtāvār.
zōrāvār	zōrāvār.
yār	yār, yār ^{ar} .
yōr	yōr.
dyār	dyār.

KAULA • STEIN

<i>hushyār</i>	<i>hushār.</i>
<i>tayār</i>	<i>tayār.</i>
<i>zār</i>	<i>zār.</i>
<i>zōr</i>	<i>zōr.</i>
<i>bāzar</i>	<i>bāzar.</i>
<i>nazar</i>	<i>naz^r, nazar,</i> <i>nazār.</i>
<i>mōnzur</i>	<i>mānzūr.</i>
<i>vazır</i>	<i>vazır.</i>

Words ending in s

<i>ās</i>	<i>ās, ās.</i>
<i>ābas</i>	<i>ābas.</i>
<i>dōbas</i>	<i>dōbas.</i>
<i>khābas</i>	<i>kābas.</i>
<i>sōbas</i>	<i>sābas.</i>
<i>dis</i>	<i>disa.</i>
<i>baḡis</i>	<i>baḡis.</i>
<i>dōdis</i>	<i>dāⁱdis.</i>
<i>khōḡas</i>	<i>khūdas.</i>
<i>kōdis</i>	<i>kāⁱdis.</i>
<i>kākadas</i>	<i>kākadas.</i>
<i>maḡis</i>	<i>modis.</i>
<i>andas</i>	<i>andas.</i>
<i>cēndas</i>	<i>chandās.</i>
<i>handis</i>	<i>hāndis.</i>
<i>sandis</i>	<i>sandis, sandis.</i>
<i>pātashēha-sandis</i>	<i>pādshah^ssandis.</i>
<i>khāwandas</i>	<i>khāw^sandas,</i> <i>kāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i>
<i>zādas</i>	<i>zādas, zādas.</i>
<i>shāh^sādas</i>	<i>shahzādas.</i>
<i>pātashāhzādas</i>	<i>pādshāh zāda.</i>
<i>gōs</i>	<i>gās, gōs.</i>
<i>gōs</i>	<i>gās, gās, gās.</i>
<i>āgas</i>	<i>āgās.</i>
<i>bāgas</i>	<i>bāgas, bāgas.</i>
<i>nāgas</i>	<i>nāgas, nāgas.</i>

KAULA STEIN

<i>palangas</i>	<i>palangas,</i> <i>palangas,</i> <i>palangas.</i>
<i>tēgas</i>	<i>t^vēgas.</i>
<i>togus</i>	<i>togus.</i>
<i>hēs</i>	<i>has.</i>
<i>sub^ahas</i>	<i>subhas.</i>
<i>chēs</i>	<i>chas, ches.</i>
<i>chis</i>	<i>chas, chis, chus.</i>
<i>chus</i>	<i>chus.</i>
<i>yih chus</i>	<i>yichus.</i>
<i>yim chis</i>	<i>yimchis.</i>
<i>wōñ chus</i>	<i>vuchus.</i>
<i>khōra chēs</i>	<i>khurachas.</i>
<i>wuchus</i>	<i>vuchus.</i>
<i>dōhas</i>	<i>dohas.</i>
<i>aḡ^sdāhas</i>	<i>aḡhdahas.</i>
<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahas.</i>
<i>mangahas</i>	<i>manga has.</i>
<i>hihis</i>	<i>hihis.</i>
<i>lyukh^shas</i>	<i>l^vukhas.</i>
<i>pātashāhas</i>	<i>pādshahas,</i> <i>pādshāhas.</i>
<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshahas,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshahās,</i> <i>pādshahās,</i>
<i>khas</i>	<i>khas.</i>
<i>murkhas</i>	<i>murkhas.</i>
<i>lyukhus</i>	<i>l^vukhas.</i>
<i>on^shas</i>	<i>anhas.</i>
<i>tsun^shas</i>	<i>tsun has.</i>
<i>añēhas</i>	<i>añye has.</i>
<i>dop^shas</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop^shas.</i>
<i>yūsūphas</i>	<i>yusūfas, yūsūfa</i>
<i>kor^shas</i>	<i>kurhas, kur has</i>

KAULA	STEIN
phut ^r has	phut ^r has.
tamāshēs	tamāshas.
manōshēs	manoshas.
athas	athas, atas.
ba ^t his	ba ^t his.
kuthis	kuthis, kutis, kutis.
ūñ ^u has	añy ^u has.
kor ^u has	kur ^u has.
mōr ^u has	mōr ^u has.
wō ^t hus	voth ^u s, vuth ^u s, votus.
byū ^t hus	b ^y uth ^u s.
zī ^t his	z ^y i ^t his.
dī ^t s ^u has	dī ^t s ^u has.
gats ^h ēs	gats ^s as, gats ^e s, gats ^v es, gats ^y es
wō ^t sh ^u s	vuts ^s as, vuts ^u s.
wū ^t sh ^u s	vats ^s as.
trō ^w has	trā ^u has, trāv ^u has.
lō ^y has	lō ^y has.
nyū ^u has	nyū ^u has.
dun ^y āhas	dun ^y has, du ⁿ has.
wārayāhas	vāryahas.
li ^j ās	lajis.
rājēs	rājas, rājas.
kās	kās.
kus	kus.
akis	akis, akis.
kōmbakas	khumba khas.
sabakas	sabakas, sabakas.
dākas	dākas.
pōshākas	poshākas, pushākas.
malikas	malikas.
shēnākas	shinākas.
carkas	char kas, charkas.
shēharakis	sheharakis.

KAULA	STEIN
tōkis	tā ^k is, tā ^k is.
yit ⁱ kis	yeti kis.
dōzakas	dōzakas.
ōlis	ālis.
yib ^l is	yib ^l is.
dilas	dilas.
khalas	kalas.
khalās	khalās.
lālas	lulas.
mōlis	mā ⁱ lis, mā ⁱ lyis.
nālas	nālas.
palas	palas.
pyālas	pyālas.
sālas	sālas.
sōlas	sālas, sālās.
muslas	mus ^l as.
paharawōlis	pah ^r ā ^r ā ^r ā ^r vālis.
zālas	zālas, zālās.
mas	mas.
amis	amis, amis, amis suy, a ⁱ mis, a ⁱ mis.
ādamas	ād ^a mas.
pēmōs	p ^y imōs.
shikamas	shikmas.
gōlāmas	gulāmas.
halamas	hal ^a mas, hal ^a mas, halamas.
nēm ⁱ s	namis, n ^e emis.
arāmas	arāmas.
tsūrimis	tsūrimis.
tamis	tam ⁱ suy, tamis, ta ⁱ mis.
satimis	satyāmis.
yimis	yamis, yemis.
dōyimis	duyamis.
lōy ⁱ mas	lāy ^a mas.
trēyimis	treymis.
badanas	badanas, badanas.

KAULA	STEIN	KAULA	STEIN
käđ ⁱ nas	kar ^v inas.		kurnas,
kođ ^u nas	kuranas.		kür ^a nas.
mödānas	maidānas,	kür ^u nas	kar nas, kar ^a nas,
	maidānas,		kar ^a nas,
	mā ⁱ dānas.		kar ^a nas,
nādānas	nā dānas.		kar ^a nas,
gond ^u nas	gund ^a nas.		karnas,
gānas	gānas, gānas.		kur ^a nas,
hūnis	hūnis.		kür ^a nas.
sub ^a hanas	subahanas.	māranas	māranas.
chānas	ch ^v ānas.	srānas	srānas.
khānas	khānas, kānas.	āsanas	ās ^a nas, ās ⁱ nas.
lyukh ^u nas	l ^v ükh ^a nas,	ōs ^u nas	ās nas.
	l ^v ükhunas.	kōs ^u nas	khās ^a nas.
gōj ^u nas	gāj ^a nas.	bōjanis	bultānis.
khōj ^u nas	khāj ⁱ nas.	dit ⁱ nas	ditinas.
kanas	kanas.	nayistānas	nayis tānas.
khōl ^u nas	kōlnas.	tsatanas	tsatanas.
tul ⁱ nas	tulinas.	djūt ^u nas	dyūth ^u nas,
tul ^u nas	tul ^u nas.		d ^v ūt ^u nas,
dāmānas	dāmānas.		dyūt ^a nas,
tshun ^u nas	tsun ^a nas,		dyutānas,
	tsununas,		dyutānas,
	tsununas.		dyūt ^u nas,
pananis	panānas,		dyūt ^u nas.
	panānis,	ditsūnas	ditsanas.
	panenīs.	hētsanas	hitsanas.
won ^u nas	vununas.	hēts ^u nas	hitsanas.
pānas	pānai, pānas,	wanas	vanas.
	pānas, pānes.	wonus	vonus.
dop ^u nas	dop ^u nas,	thāv ⁱ nas	thāu nas.
	dop ^u nas,	thow ⁱ nas	thōunas.
	dop ^u nas,	thōw ^u nas	thāunas,
	dopunas,		thāu nas.
	dopunas.	thiuv ^u nas	thāunas,
trop ^u nas	trop ^u nas,		thāu nas.
	trup ^a nas	mōkalōw ^u nas	muk ^a lāu nas.
karēnas	ka ⁱ rinas.	cyōnis	ch ^v ānis.
kār ⁱ nas	karinas.	lāyānas	lāyānas.
kor ^u nas	kur ^a nas,	lōy ^u nas	lāy ^a nas.
	kuranas,	lōy ^u nas	lāy ⁱ nas.

KAULA	STEIN	KAULA	STEIN
myōnis	mē'nis, m ^v ēnis, m ^v ē'nis.	shēhmāras	shah mārās, shah ^h pārās.
zinis	zinās, zinīs.	nāras	nārās.
būz ^u nas	bōzus.	sōnaras	sunārās.
gōrzānas	gārzanās.	sīras	sīras, sīrās.
līz ^u nas	laz ^a nas, lazānas.	sūras	sūras.
sapañēs	sap ^a ñyes.	samsāras	samsārās.
dāpas	dāpas.	apsaras	aṣṣārās.
dāpus	dāpus.	yāras	yāras, yārās.
dopus	dopus, dopusā.	phyūrus	ph ^v ūrus. p ^v ūrus.
drās	drās.	wazīras	vazīras, vazīrās.
ḍēras	ḍēras, ḍērās.	ōsus	ās, āsus.
garas	garās.	ōsis	āsis.
guris	guris.	ōs ^u s	aṣhis, āsus.
sōdāgaras	saudāgārās.	dāsas	dāsas.
sōdāgāras	saudāgārās, sōdāgārās.	kōsus	khōsus.
grīst ⁱ -garas	grēst garās, grēstā garās.	saniyāsas	saṇyāsas.
shēharas	shahrās, shah ^a ras, shaharās, sheh ^a ras, sheharas.	tas	tas.
kharas	kharas.	hatas	hathas, hatās.
khōris	khāris.	hatis	hatis.
sapharas	saf ^a ras, safaras.	khātis	kaṭis.
mējēras	mējāras, mējeras.	matīs	maṭis.
karas	karās.	mumatis	mom ^a tis.
karis	ka ⁱ ris.	naṭis	naṭis.
karōs	karōs.	jēnatas	jan ^a tas, jan ^a tas, janatas.
karus	karus.	hāpatas	hāpātas.
korus	kurus.	rātas	rātas, rātaṣ.
kūr ^u s	ka ⁱ ris.	rētas	ritas.
phakīras	fakīras, fakīras, fakīrās.	kār ⁱ tōs	kar ⁱ tōs.
shikāras	shikārās.	traṭis	traṭis.
lōris	lāris.	tōtas	tōtas, tōtaṣ.
maris	ma ⁱ ris.	khot ^u tas	khūtas.
		nata tas	natatas.
		tsātas	tsataṣ.
		wōtus	vōtus.
		dyutū	dyutū.
		hyotū	h ^v ūtū.
		ḍis ^u s	ḍithas.

KAULA STEIN

<i>naph̄tsas</i>	<i>naph̄tsas.</i>
<i>wōts̄^{ūs}</i>	<i>vātsus, vātsus.</i>
<i>tsās</i>	<i>p^vēz.</i>
<i>shēkht̄sas</i>	<i>shakht̄sas.</i>
<i>rātsas</i>	<i>rātsas.</i>
<i>vēs</i>	<i>vis.</i>
<i>nēcivis</i>	<i>n^vech^avis.</i>
<i>hōwus</i>	<i>hāvus.</i>
<i>thāwus</i>	<i>thāvus.</i>
<i>parzanōwus</i>	<i>parzanāvus.</i>
<i>wōrⁱvis</i>	<i>vār^avis.</i>
<i>yēs</i>	<i>yas.</i>
<i>yus</i>	<i>yis, yus, yūs.</i>
<i>āyēs</i>	<i>āyas, āyes.</i>
<i>biyis</i>	<i>beyes, beyis,</i>
	<i>biyas.</i>
<i>bōyis</i>	<i>bāyis.</i>
<i>bud̄yōs</i>	<i>buḍⁱ ās.</i>
<i>khōdāyēs</i>	<i>khudāyas.</i>
<i>gayēs</i>	<i>gayas.</i>
<i>lāyus</i>	<i>lāyus.</i>
<i>saniyās</i>	<i>sannyās,</i>
	<i>sanyās, sanyās.</i>
<i>pyōs</i>	<i>p^vōs, pyās, pyōs.</i>
<i>pēyēs</i>	<i>p^veyes.</i>
<i>rōpayēs</i>	<i>rupias, rupias.</i>
<i>drāyēs</i>	<i>drāyas.</i>
<i>lād̄yēyēs</i>	<i>lādēyes.</i>
<i>tsajyēyēs</i>	<i>tsajēs.</i>
<i>suy yēs</i>	<i>suyyas.</i>
<i>suy yus</i>	<i>suyyus.</i>
<i>gāndⁱzēs</i>	<i>gandⁱ zyes.</i>
<i>māngⁱzēs</i>	<i>mā^an^vg^azās.</i>
<i>māzas</i>	<i>māzas.</i>
<i>pōzas</i>	<i>pāzas.</i>
<i>wuz^{ūs}</i>	<i>dajēs.</i>

Words ending in *t* or *t*

<i>mast</i>	<i>mast.</i>
<i>rapat</i>	<i>rapat.</i>
<i>phōrsat</i>	<i>fōrsat.</i>

Word ending in *ts*

KAULA	STEIN
<i>pānts</i>	<i>pānts, pānz.</i>

Words ending in *v*

<i>āv</i>	<i>āv, āu.</i>
<i>dēv</i>	<i>dyau.</i>
<i>gav</i>	<i>gau, gau, gāu,</i>
	<i>gāu.</i>
<i>sārⁱgav</i>	<i>sarⁱgau.</i>
<i>hav</i>	<i>hau.</i>
<i>hāv</i>	<i>hāu.</i>
<i>bēhiv</i>	<i>bihu.</i>
<i>khēv</i>	<i>khyāu.</i>
<i>thāv</i>	<i>thāu.</i>
<i>gatshav</i>	<i>gatsau.</i>
<i>gatshiv</i>	<i>gats^vu, gatsyu.</i>
<i>jāv</i>	<i>jāo.</i>
<i>malakav</i>	<i>malⁱkau.</i>
<i>pakiv</i>	<i>pakyu.</i>
<i>ālav</i>	<i>ālau.</i>
<i>pōlāv</i>	<i>polāu, p^rāu.</i>
<i>tsaliv</i>	<i>tsalau, tsal^vu,</i>
	<i>tsal^vu.</i>
<i>vālav</i>	<i>vālau.</i>
<i>dimav</i>	<i>dīmau.</i>
<i>nimav</i>	<i>n^vemau.</i>
<i>nōmav</i>	<i>nomau.</i>
<i>karēmav</i>	<i>karīmau.</i>
<i>timav</i>	<i>timau, yīmau.</i>
<i>yimav</i>	<i>yīmau.</i>
	<i>Cf. yīmau.</i>
<i>yimōv</i>	<i>yīmau.</i>
<i>nāv</i>	<i>nāu, nāv.</i>
<i>nēv</i>	<i>nyu.</i>
<i>baniv</i>	<i>bañyau.</i>
<i>āsh^tnāv</i>	<i>āshnāu,</i>
	<i>āsh^tnāv,</i>
	<i>ās^t nāv.</i>
<i>asmānav</i>	<i>asmānav.</i>
<i>zamīnav</i>	<i>zemīnav.</i>
<i>waniv</i>	<i>vanyu, vañyu.</i>

KAULA	STEIN
zaněv	za'nyau.
zānav	zānav.
pěv	pyau.
bārav	bārau.
drāv	drāu.
gudariv	gud ² ryau.
khabardārav	kabar dūrau, kabardārau, khabar dārau, khābardārau.
khārav	kārau.
shērav	shērau.
tshārav	tsārau.
khrāv	krāu.
karav	karau.
kariv	ka'r ² u.
phakīrav	fakīrau.
nērav	nērau.
nīriv	nēru, nēr ² ū, nēr ² ū, nēr ² yu.
pīrav	pīrau.
trāv	trāu.
tsōrav	tsorau, tsōrau.
tsūrav	tsūrau. Cf. tsūrau.
wasiv	vas ² u, was ² yu.
tāv	thāu.
vuch ² lav	vuch tuy.
vān ² lav	van ² tō, van ² tōy.
salav	salau.
tsāv	tsāu, tsāv.
vātsāv	vātsau.
thāv ² lav	tāvtlav.
trōv ² lav	trāv ² loh.
būz ² lav	bōz tuy.
rūz ² lav	rōz ² tuy.
thōviv	thā ² vyu.
navav	navau.
phaharavāv	pahre vāv.
diyiv	diyu, dīyu.
dōyav	doyau.

KAULA	STEIN
lād ² yāv	lā ² d ² yaυ.
gayāv	gayau.
khyaυv	khyaυ.
khēyčv	kheyaυ.
tuyjāv	tu jāu.
ṭahalyāv	ṭahalyaυ.
mōkalyāv	muk ² lyau.
namyōv	nam ² au.
nyjūv	nyū.
banyāv	banyāu.
banyōv	banāu.
pyaυv	pyau.
dapyāv	dapyau.
mōdariv	mudr ² au.
h ² ryōv	h ² r ² au.
lāryāv	lā ² ryau.
prāryāv	prā ² ryau.
trōvyuv	trēvyu.
zuv	zu.
bāzav	bāzau.
nazarbāzav	naz ² r bāzau, nazar bāzau.

Words ending in y

ay	ai.
āy	āi, āy.
ay	ai, ai.
ōy	āy, āy.
bāy	bai, bāi, bāy.
bōy	buy.
grīst ² -bāy	grēst bāy, grēst ² bāy.
dōy	duy.
buday	budai.
ah ² day	ah ² dai.
khōdāy	khudā, khudai.
dōd ² laday	dā ² d ² o ladaī.
zīnday	zīndai.
vāday	vādai.
jyūday	zhūday.
pyūday	pyūday.

KAULA STEIN

<i>gay</i>	<i>gai, goi.</i>
<i>dagāy</i>	<i>dagāi, dagāye,</i> <i>dagāy.</i>
<i>mangay</i>	<i>mangai.</i>
<i>tagiy</i>	<i>tagi, tagi.</i>
<i>hay</i>	<i>hai.</i>
<i>hāy</i>	<i>hāy.</i>
<i>chēy</i>	<i>chai, che, chi,</i> <i>chay, chāy,</i> <i>chīy.</i>
<i>chīy</i>	<i>chī, chīy, chūy.</i>
<i>chuy</i>	<i>chī, chī, chu,</i> <i>chī^v, chīy,</i> <i>cīy.</i>
<i>hargāh-ay</i>	<i>hargā hay.</i>
<i>khēy</i>	<i>khāy.</i>
<i>tīm-hay</i>	<i>tīm hai, tīm hay.</i>
<i>ānⁱ-hay</i>	<i>anⁱhai.</i>
<i>kor^u-hay</i>	<i>kur hai.</i>
<i>kūr^u-hay</i>	<i>karhai.</i>
<i>warīh^y</i>	<i>varī.</i>
<i>mot^u hay</i>	<i>muthai.</i>
<i>tīthay</i>	<i>tīthai.</i>
<i>tīthīy</i>	<i>tīthī.</i>
<i>wōthīy</i>	<i>vuⁱthī.</i>
<i>yīthay</i>	<i>īthai.</i>
<i>yūthuy</i>	<i>h^vūthuy,</i> <i>yūthuy.</i>
<i>tyūthuy</i>	<i>tīthuy, tūthuy,</i> <i>t^vuthuy,</i> <i>tyutuy.</i>
<i>gatsīy</i>	<i>gatse, gatsi^v,</i> <i>gatsiy.</i>
<i>wūtsh^uy</i>	<i>vatsāyās.</i>
<i>mangarōv hay</i>	<i>mangā nāvⁱhai.</i>
<i>yīhōy</i>	<i>yāhoi.</i>
<i>yīhuy</i>	<i>yohoi, yī hāy,</i> <i>yohāy, yūhoi.</i>
<i>yōhay</i>	<i>yohoi.</i>
<i>yūhay</i>	<i>yohoi.</i>
<i>yūhuy</i>	<i>yūhay.</i>

KAULA STEIN

<i>jāy</i>	<i>jāi, jāy.</i>
<i>mājiy</i>	<i>māⁱji, māⁱjiy.</i>
<i>rājy</i>	<i>rāj.</i>
<i>kīy</i>	<i>k^vēy, kyēy.</i>
<i>okuy</i>	<i>akoy.</i>
<i>ūk^uy</i>	<i>akay.</i>
<i>hargāh-kīy</i>	<i>har^agāk^vēy.</i>
<i>gōdañukuy</i>	<i>gud nyukuy.</i>
<i>tamyukuy</i>	<i>tamⁱ kuy.</i>
<i>lāy</i>	<i>lāy.</i>
<i>balāy</i>	<i>balai.</i>
<i>balay</i>	<i>balai.</i>
<i>sōdurabalay</i>	<i>sudar balai.</i>
<i>jēlōy</i>	<i>yala vai.</i>
<i>kōlay</i>	<i>kulai.</i>
<i>mōkālīy</i>	<i>moklai.</i>
<i>salay</i>	<i>salai.</i>
<i>havāla-y</i>	<i>havālā^v.</i>
<i>may</i>	<i>mai.</i>
<i>amiy</i>	<i>ami.</i>
<i>āmīy</i>	<i>amⁱ.</i>
<i>dimay</i>	<i>dimai.</i>
<i>dimōy</i>	<i>dimoi.</i>
<i>log^um^uy</i>	<i>log^amai.</i>
<i>hēmāy</i>	<i>himai.</i>
<i>ladaham-ay</i>	<i>lade hamai.</i>
<i>khēmāy</i>	<i>k^vemai,</i> <i>k^vemāy.</i>
<i>dyūth^umay</i>	<i>dyōt mai.</i>
<i>dālomay</i>	<i>dāle may.</i>
<i>vānⁱmay</i>	<i>vanⁱmai.</i>
<i>won^umay</i>	<i>runmai.</i>
<i>bōg^arēmāy</i>	<i>bāge rēmai.</i>
<i>tāmīy</i>	<i>tamⁱ, tami,</i> <i>taⁱmⁱ, taⁱmi.</i>
<i>tāmīy</i>	<i>tamⁱ.</i>
<i>tīmay</i>	<i>timai.</i>
<i>tīmāy</i>	<i>timai.</i>
<i>yīmāy</i>	<i>yimai.</i>
<i>yīmōy</i>	<i>yimōy.</i>
<i>gay^emay</i>	<i>gai mā.</i>

KAULA	STEIN
nay	nai, nāi, nay, nāye.
nīy	nīy.
bō-nay	bunai.
yīth-nay	yī th -nai.
gatshanay	gat ^s -nai.
kunuy	kunuy.
pakanay	pakenai.
vālanay	vāle nai.
timan ^u y	tim ^a nai, timanai.
yiman ^u y	yim ^a nuy, yimanīy.
ananay	anānai.
kananay	kanānuy.
nonuy	nunnuy.
panunuy	panenuy, panunuy.
zalānay	zanānai.
zanānay	zanūnai.
pānay	pānai.
dapanay	dap ^a -nai.
dop ^u -nay	dop ^u -nai.
kor ^u -nay	kur nay ⁱ .
sa nay	sanai.
sōnuy	sōnuy.
kāsunuy	kās ^a nuy.
zāsānuy	zās ^a nuy.
dyutun ^u y	dyutanay.
vanay	vanai, vanāi.
wanīy	vanē.
hōw ^u -nay	haūnai, hāynai.
wālawunuy	vāle vunuy.
trōw ^u -nay	trāy nai, trāūnai.
wālawunuy	vāl ^a vunuy.
atsawunuy	ats ^a vunuy.
yīnay	yīnai.
byonuy	b ^y īnuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

KAULA	STEIN
añēy	añyai.
gōḍañīy	gudē ^u i, gudeñy, gudeñyi, gudeñyī.
kuñ ^u y	ku ^u nuy.
otāñy	atāñy.
vuñ ^u y	vun ^a ai.
myōñ ^u y	myeñyīy.
pāy	pai.
pāy	pāy.
dapay	dapai, dapāi.
dapiy	da ⁱ p ⁱ y.
dop ^u y	dopuy.
rāy	rāy.
baray	bare ^v .
drāy	drāy, drāy.
drīy	drāy.
bēbi andar ^u y	bebīnda ⁱ r ⁱ .
grāy	grāy.
karay	karai, kare ^v
koruy	kuruy.
kōriy	kūḍ ⁱ .
maray	marai.
tsē māriy	tsimā ⁱ r ⁱ .
susarāray	sus ^a rārāi.
sōruy	sārūy, sārūy, sō ⁱ r ⁱ , soirā.
sōriy	sā ⁱ rē, sā ⁱ r ⁱ .
mutsaray	mut ^s -rai.
sāy	sāi, sāy, sāy, sai.
sōy	sai.
suy	su, suy.
āsīy	āsī.
ōs ^u y	ās suy.
gōsāy	gōsai.
khasīy	khasī.
chēsāy	che sai, chesai.
chusāy	chusai.
kusuy	kusuy.
musāy	musai.

KAULA	STEIN
<i>amis^üy</i>	<i>amⁱ suy, amⁱ süy,</i> <i>amⁱ say,</i> <i>amⁱ süy,</i> <i>amⁱ suy,</i> <i>aⁱmi suy.</i>
<i>tamis^üy</i>	<i>tamⁱ süy,</i> <i>tamⁱ süy.</i>
<i>pānas^üy</i>	<i>pāne suy.</i>
<i>was^y</i>	<i>vas^y.</i>
<i>tay</i>	<i>tai, t^{ai}, t^{ay}.</i>
<i>tiy</i>	<i>ti, tⁱ, t^{ey}.</i>
<i>atiy</i>	<i>atⁱ, atⁱh.</i>
<i>ātiy</i>	<i>atⁱ.</i>
<i>otuy</i>	<i>atuy, otuy.</i>
<i>dītay</i>	<i>dī^tai.</i>
<i>hata^y</i>	<i>hatai.</i>
<i>mōktay</i>	<i>muh^tv.</i>
<i>patay</i>	<i>patai.</i>
<i>sātay</i>	<i>sāthai.</i>
<i>sōty</i>	<i>sā^th, sā^tth, sā^tth,</i> <i>sā^tthⁱ, sā^tth^v,</i> <i>sā^tv.</i>
<i>sōtiy</i>	<i>sā^tthⁱ, sā^tthi,</i> <i>sā^tthi.</i>
<i>tatiy</i>	<i>tatⁱ.</i>
<i>ataty</i>	<i>atat^v.</i>
<i>yitay</i>	<i>yi tai.</i>
<i>yutuy</i>	<i>yū^tuy.</i>
<i>ts^ay</i>	<i>tsüy.</i>
<i>tsāy</i>	<i>tsāⁱ.</i>
<i>hāway</i>	<i>hāvai.</i>
<i>chūway</i>	<i>chu vai, chu voi.</i>
<i>thāway</i>	<i>thāvai.</i>
<i>yimav^üy</i>	<i>yim^a vuy.</i>

KAULA	STEIN
<i>dōnaway</i>	<i>don^a vai, don^vvai,</i> <i>donovai,</i> <i>dunuvai.</i>
<i>trēnaw^y</i>	<i>trin^a vai.</i>
<i>trāviy</i>	<i>trāviy.</i>
<i>trōwuy</i>	<i>trāvuy.</i>
<i>yiy</i>	<i>yi, yih, yiv,</i> <i>yey, yiy.</i>
<i>yīy</i>	<i>yiy.</i>
<i>dīyiy</i>	<i>dīyiy.</i>
<i>chēyēy</i>	<i>chīyai.</i>
<i>wanayēy</i>	<i>wan^a yey.</i>
<i>sakharyēy</i>	<i>sakh^rvai.</i>
<i>kūr^yēy</i>	<i>kū^dye.</i>
<i>visⁱyiy</i>	<i>vis^yai.</i>
<i>yiyiy</i>	<i>yeyiy, yiyiy,</i> <i>p^veyiy.</i>
<i>pozuy</i>	<i>puzuy.</i>

Words ending in z

<i>az</i>	<i>az.</i>
<i>bōz</i>	<i>bōz.</i>
<i>bandūkbāz</i>	<i>bandūk bāz.</i>
<i>cīz</i>	<i>chīz.</i>
<i>tīrandāz</i>	<i>tīran dāz.</i>
<i>kākaz</i>	<i>kākad.</i>
<i>māz</i>	<i>māz.</i>
<i>kunz</i>	<i>kunz.</i>
<i>manz</i>	<i>manz.</i>
<i>shranz</i>	<i>shrānz.</i>
<i>pōz</i>	<i>pāz.</i>
<i>raz</i>	<i>raz.</i>
<i>wāz</i>	<i>vāz.</i>
<i>öziz</i>	<i>āziz.</i>

G.M. College of Education
Raipur, Bantala
Jammu.

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Dated... 18.5.03.....

G.M.C.E.J



5647

ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read *gör-zānas*.

151, l. 15. Read *dukhtar-ě-khāsa*.

271, l. 17. For *thowun*, read *thöv^ūn*.

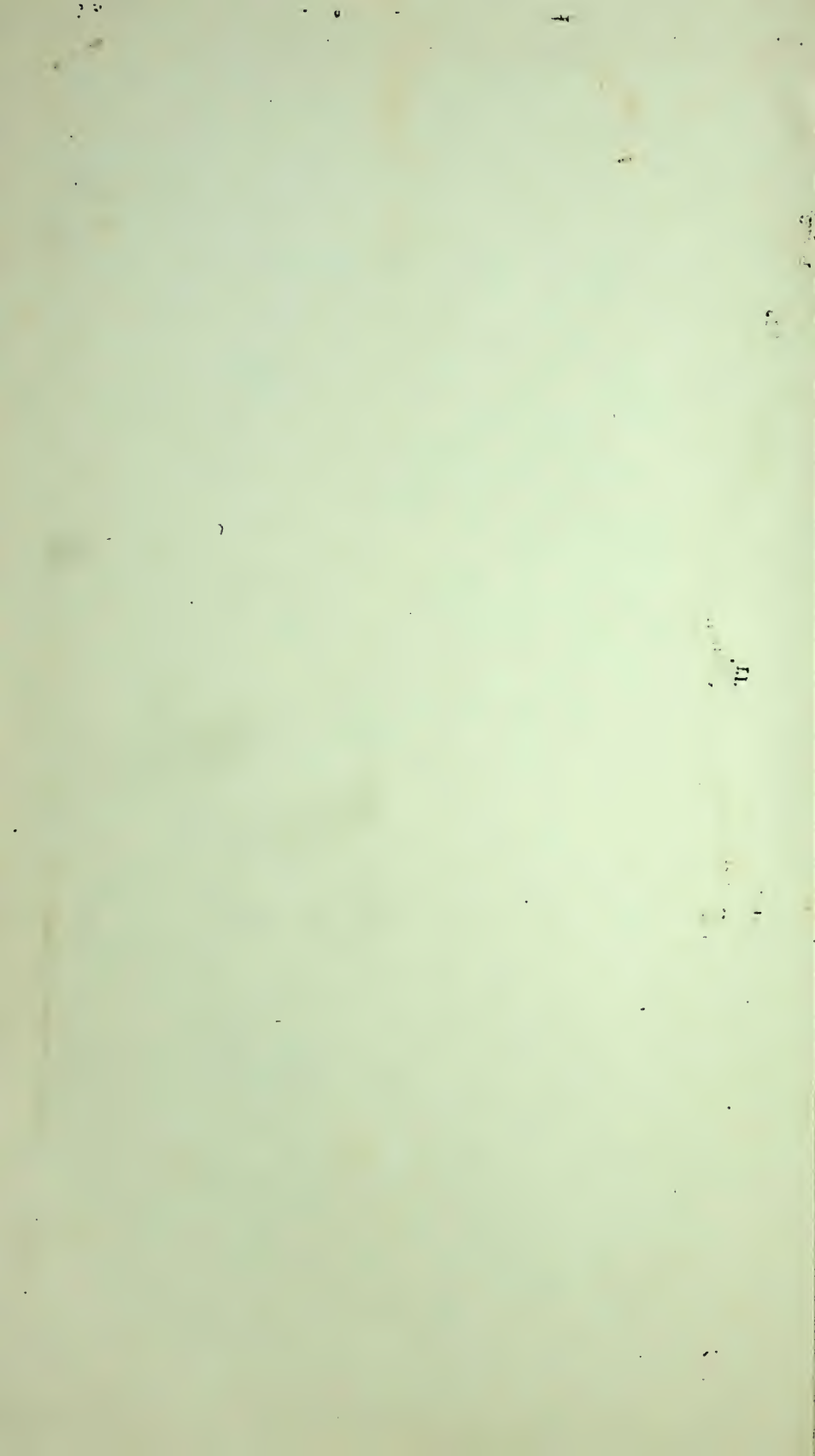
308, l. 25. Read *grēstēn*.

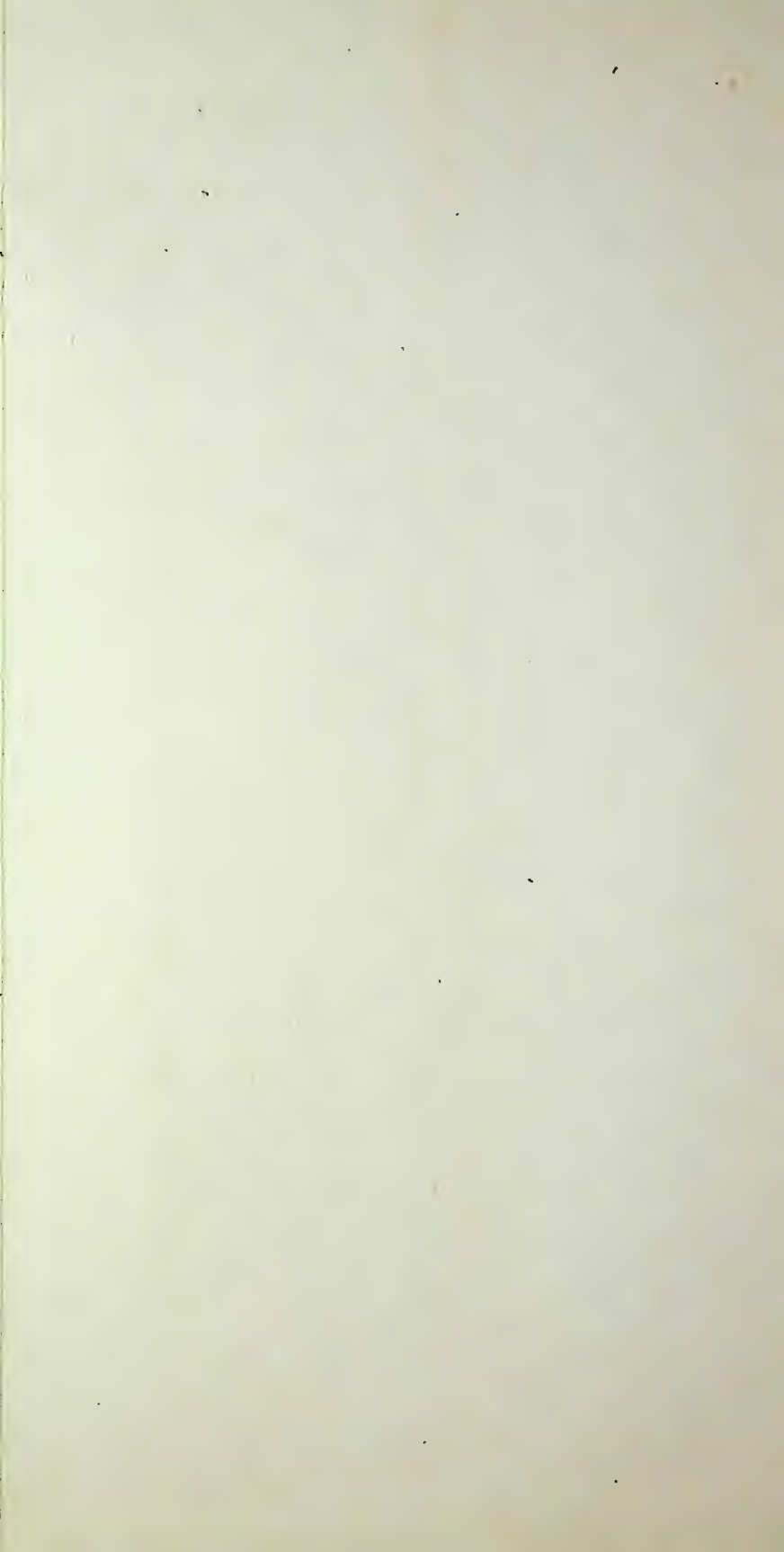
313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For *kāⁱ tva*, read *kāi tva*.

450, col. b, l. 6. For *khētam*, read *khētam*.

466, col. b, l. 17 from foot. For *shākh*, read *shākha*.





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